Indian English in Tribal Worldview

A Literary Perspective

N. Shantha Naik

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Prof. N. Shantha Naik

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Foreword

Indian English in Tribal Worldview:A Literary Perspective is a collection of research articles written by different scholars on different issues of Adivasis. Today is the time of Adivasis who were once unidentified and ignored. Now it became inevitable to have inclusive India, with all the marginalized, subaltern minorities and microscopic people and dalits must be added. The concept of incredible India from Kanyakumari to Kashmir, from lower economic background to the Aristocratic must be inclined and involved in the development of the country. This is only the country which has unity in diversity and the diverse attitude. In this regard this collection is a real effort of all the scholars and intellectuals to provide a greater platform to those who were ignored in the name of tribe. The tribals who are underprivileged people have to come to the main stream and express their opinion and eagerness. But someone who is collecting information and he is becoming a great man and the real sufferer is still remained unnoticed. In this traumatic situation we must appreciate how Adivasis have fought against COVID-19. I would like to appreciate Prof. Shantha Naiks' effort of collecting these articles and publishing them with a title **Indian English in Tribal Worldview: A Literary Perspective.**

Prof. Siddu P. Algur
Vice-Chancellor
VSK University, Ballari

Preface

Indian English in Tribal Worldview: A Literary Perspective is a collection of research. The scholars of different region, different background, and different education qualifications thought of on tribes. India is home for many tribes. Even after Independence some of the tribals are living in the deep forest what is their position, what is the available infrastructure? Nobody knows this fact. In Anadaman-nicobar island Jarwa tribe was living now it is an endangered tribe, similarly there are so many tribes are in dilemma. Some of the tribals who left forest and tried to submerge with the civilized world are they happy? In this hierarchical world they are struggling to get two meals per day. Once they were the sole masters of the forest today facing so many hurdles. Today they are unable to get proper jobs, proper facilities, proper care, and proper justice to their voices. In the past their experiences were collected and documented by the so called scholars as they were uneducated and those memoirs were published. Those writers got awards and recognition, but poor Adivasis remained same. This was also a kind of expiation they underwent by the educated world. Today they are educated thinking on their past and present and reacting boldly on the issues. in this way the present collection gives a academic ambiance to the researcher who wants to pursue research on tribal issues.

I am thankful to all the contributors for their research articles. And they are sole responsible for the content of their articles. Either editor or the publishers are not responsible any complaints by any institution or individuals.

Prof. N. Shantha Naik

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1

Forest Acts and Tribal Movements

Vijaya Kumar T.

India is a 7th largest country in the world, with the total area of 3,287,263 sq. kilometers. At present it is the second largest populated country in the world. The total forest cover at present is around 22% as per the government records. India is a country of villages, occupied by different Tribes and communities. Each community and Tribe has its own culture and custom regarding the life style. Some communities and tribes follow strict adherence to their customs. Especially the Tribal communities are more rigid and stringent than other communities in their life style with regard to the follow of the culture.

There are around 645 known tribes in India. These are located across the country in various different Geographical areas. Most of these tribes are located in the main land, for these people the forest acts of Government does not affect seriously. But for the people who are living in the forests, the acts affected a lot. This problem we can see from British rule to till date. The forest acts of India which were passed for the betterment of British created a lot of problems before independence. They brought these forest acts to have better claim on forests for their different needs in India as well as in Britain.

It was in the year 1856 that the British rulers of India first time introduced a forest act. Lord Dalhousie emphasized the

need for a definite forest policy. That was a first forest policy of India through which the Government claimed its ownership on the forests. With the introduction of this policy the Tribal Community did not face any problem for their day to day living. But Britisher's made this policy for their benefit to have more forest resources. In 1865 they brought one more forest Act, which again extended their claim over Indian forests. With this policy also the native tribal's did not affect a lot. But it helped the British rulers to have more claim over the Indian forests.

The pre independence Indian Forest Acts did not create any disturbance in the lives of the Tribal's who are living in the forests. But they made the colonial government to have more legal claim on the Indian forests. In 1927 the colonial government once again introduced a new forest policy with some changes to the earlier announced policies. This 1927 Forest policy is more stringent than the previous one in terms of access and usage for the common man. This policy overrides the customary rights of common citizen over the forests and declaring them as state property. This act categorized the forest into three groups as,

(i) Reserve Forest.

(ii) Protected Forest.

(iii) Village Forest.

After 1927 there was a gap in the amendment of forest acts till Indian independence. In 1952 after independence the Indian government made an amendment for the previous forest policy. In this policy 'National interest' is considered more important than local interest and it overrode all the local priorities and re assured the importance of national priority. It emphasized the need and importance for more forest cover; it said there should be at least 33% of forest in the total land of the country. The 1927 forest act provisions continued for the local village community and for Tribal's for their day to day requirement. The Village Forest is meant for the usage of villagers. This demarcation of the forest restricted the villagers from full access to the forest areas. These policies did not affect immediately for the Tribal's and village community, but they slowly restrict the free movement and usage forest resources to the full extent.

In the year 1964 Dasholi Gram Swaraj Sangh (DGSS) was started by Chandi Prasad Bhatt in Gopeshwar, with the aim to set up small industries using the forest resources. Their primary aim was to make farm tools for local use. This Sangh was not allowed to use the forest trees for making agricultural implements; instead permission was given to a contractor to cut the trees for commercial purpose. This move of the Government disturbed the people and made them to think aggressively. Then first major movement of forest conservation took place in 1970; it is called as Chipko movement. Due to the effect of forest policies the local village committees were not allowed to use the resources of forest for their local requirements. This ignited a spark in the minds of localites and pushes them to think of a dharna against the Government and the contractor. The chipko movement started in Reni village of Chamoli district in Uttarakhand against these Forest policies. By this time few natural disasters which took place in the Himalayan region made the people to think seriously about the conservation of forest. The Alaknanda River flood of 1970, affected a vast area from Bhadrinath to Haridwar made it more serious to think about the conservation of forest. The deforestation created ecological imbalance, the Tribal's and villagers soon experienced the problem of water and food. It made them to move from one area to another in search of food and water. This enraged them to think of dharna. They formed small groups and questioned the authorities about the deforestation activities by commercial contractors.

In October 1971, the DGSS workers held a protect in Gopeshwar against the Forest department. It continued till 1973, in March 1973 DGSS members and the villagers confronted the lumbermen, shouting slogans and beating drums against them. This made the contractor and their lumbermen to retreat. But it was only temporary; permission was given to the same company to cut the ash trees in the Phata forest, 80 km from Gopeshwar. Here again the localites opposed the contractor and their team from cutting trees, made them to stop the process of cutting. In January 1974, the Government again gave permission to cut 2500 Ash trees, but this time the DGSS and the villagers were very firm and they started to hug the trees to stop from felling the trees.

Like this Chipko movement started to protect the deforestation and movement of tribal's from one place to another in search of livelihood.

Forest Conservation Act, 1980:

In 1980 the Government of India passed a new act to conserve the forests. In this act priority was given to check deforestation and conserve forests. It has 4 major objectives:

1. Restricting the use of forest land for non-forest purposes.
2. Preventing the de-reservation of forests that have been reserved under the Indian Forest Act, 1927.
3. Restrict leasing of forest land to private individuals, authority, corporations not owned by the Government.
4. To prevent clear felling of naturally grown trees.

In addition the act shifts the powers from State Government to Central Government regarding the use forest land. All these new amendments of 1980, slowly affected the Tribal's in their day to day life with regard to the use of forest resources and access to the forest. This made them to move away from forests.

National Forest Policy of 1988

The Indian National Forest policy of 1988 emphasized the protective role of forests in maintaining ecological balance and environmental stability. This policy stressed on the following objectives;

1. Maintenance of environmental stability through preservation and, where necessary, restoration of the ecological balance that has been adversely disturbed by serious depletion of the forests of the country.
2. Conserving the natural heritage of the country by preserving the remaining natural forests with the vast variety of flora and fauna, which represent the remarkable biological diversity and genetic resources of the country.
3. Checking soil erosion and denudation in the catchment areas of rivers, lakes and reservoirs in the interest of soil and water conservation, for mitigating floods and droughts.
4. Checking the extension of sand dunes in the desert areas of Rajasthan and along the coastal tracts.

5. Increasing substantially the forest/tree cover in the country through massive afforestation and social forestry programmes, especially on all denuded, degraded and unproductive lands.
6. Meeting the requirements for fuel wood, fodder, minor forest produce and small timber of the rural and tribal populations.
7. Increasing the productivity of forests to meet essential national needs.

The 1988 forest policy stressed to preserve the forest, so it restricted the movement of people in the reserved forests. This created a problem for the Tribals, who spent their life in the forest, now due to new policies, Tribals faced many problems. They were denied to move freely in the forests where they dwell their life. This made them to think in a different way, so slowly the Tribals started to think of protest and alternate ways. As a result of this in many parts of the country the Tribals revolted against the new policies. So the Government eased the policies by introducing a new policy.

Forest Rights Act, 2006

The forest rights act of 2006 allowed the Tribes to have access to forests to some extent, where they were denied earlier. This act brought some changes as below,

1. Right to hold and live in the forest land under the individual or common occupation for habitation.
2. Right of ownership, access to collect, use and dispose of minor forest produce.
3. Rights including community tenures of habitual and habitation for primitive tribal groups and pre-agriculture communities.
4. Right to protect, regenerate or conserve or manage any community forest resource which they have been traditionally protecting and conserving for sustainable use.
5. Right to access to biodiversity and community right to intellectual property and traditional knowledge related to biodiversity and cultural diversity.

These rights brought some relief for the Tribals, who were disturbed from various Forest acts. In spite of these rehabilitation acts, there are few incidents happened across the country. A recent incident of Diddalli in Kodagu district of Karnataka, depicts the picture of Tribal movement. Where the forest department evicted 577 Adivasi families, bulldozed their houses and brutally lathi charged. The Adivasi families fought for their right to land. At last they were allowed to settle down in a non reserve forest area.

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2

Impact of Social Enterprises on Women Empowerment

Rahul Kodbagi

Introduction

Social entrepreneurship is defined as an innovative and social value creating activity that can occur within or across the non-profit, business, or government sectors. The term social entrepreneurship is used to refer to the rapidly growing number growing organizations that have created model for efficiently catering to basic human needs that existing markets and institutions have failed to satisfy. Social entrepreneurship combines the resourcefulness of traditional entrepreneurship with a mission to change society.

The term social entrepreneurship was used first in the literature on social change in the 1960s and 1970s the term came into widespread use in the 1980s and 1990s promoted by **Bill Drayton** the founder of Ashoka. When entrepreneurs go into business especially to solve social problems, with the stated aim of creating social value rather than personal wealth, we label them social entrepreneurs. Perhaps the well-known living social entrepreneur is **Dr.Muhammad Yunus** founder of **Grameen Bank** in Bangladesh and a featured speaker at the inaugural **Women's Forum Global meeting in October 2005**.

As Dr.Yunus pointed out during that women's forum session, women from under-served communities have been in the vast

majority of recipients of Grameen Banks micro credit loans, which have been instrumental in helping these women start businesses and raise themselves from poverty. The field of social entrepreneurship is quickly becoming established, and supporting organizations have emerged, but the true potential of the movement has hardly been employed. When we combine the efficiency and innovation of business with the compassion and insight of charity, the result is a powerful new way to fight poverty, hunger, illness, and inequality. Nowadays the literacy rate in the country is growing at the same time most of the central government initiatives are supporting for the social entrepreneurship which is helping for the women empowerment in the country.

Impact of Social Enterprises on Women Empowerment

India has second largest female population in the world and women are contributing immensely for the development of the country. Women participation in public life is raising apart from these women are still facing problems like Gender inequality, lack of opportunities, illiteracy etc. Women are also not getting the complete opportunity in the significant area of development (Socio, economic and Political) systems of the country. Because of problems like these women left far behind the inclusiveness. There is a need to keep developing new strategies to help women integrate into the society. Development of entrepreneurship among women towards generating self-employment is precisely needed.

Women Entrepreneurs and MSME's

Women entrepreneurs can be seen everywhere in the start-up ecosystem of India. Women too are seen leaving their high profile jobs as well as some stepping out of the four walls of their homes and joining the pool of entrepreneurships in India. Around 8 million women who have started and are running their own businesses and the ministry of MSME believes that the women in India can play a vital role in the growth of the Indian economy.

Finance: Improving access to finance for women—Owned business in India, around 3.01 million women- owned enterprises represent about ten per cent of all MSME's in the country.

Collectively, they contribute 3.09 per cent of Industrial output and employ over 8 million people. Approximately 78 per cent of women enterprises belong to the service sector. Women Entrepreneurship largely skewed towards smaller sized firms, as almost 98 per cent women owned businesses are micro enterprises. Approximately 90 per cent women owned enterprises are in the informal sector.

Success Stories of Women Entrepreneurs

Shri Mahila Griha Udyog Lijjat Papad, popularly known as Lijjat, is an Indian women's cooperative involved in manufacturing of various fast moving consumer goods. The organizations main objective is empowerment of women by providing them employment opportunities. Started in the year 1959 with a seed capital of Rs. 80, Lijjat has an annual turnover of around Rs. 6.50 billion in 2010, with Rs. 290 million in exports. It provides employment to around 43,000 (in 2015) women. Lijjat is headquartered in Mumbai and has 81 branches and 27 divisions all over India. Lijjat is primarily a cottage industry, urban by its origin, which has spread to the rural areas. It is considered as one of the most remarkable entrepreneurial initiatives by women that are identified with female empowerment in India.

The Mulukanoor women's cooperative Dairy, the country's maiden dairy, set up and run by women, has been registering a steady growth since its inception. For instance, the dairy posted net profits of Rs. 12.51 lakh in 2014-15 fiscal as against Rs. 10.86 lakh and Rs. 9.20 lakhs in 2013-14 and 2012-13 financial years. The women-oriented dairy was established by 72 cooperatives societies,

The hand spun and hand woven natural fabric better known as khadi .In India though women are playing a key role in the society but still their entrepreneurial ability has not been properly tapped due to the lower status of the women in the society.

It is in the era of globalisation social enterprises playing a significant role for making women to become self-dependent. Technology and social enterprises both are bringing huge changes in the lives of the people. Apart from this both government and private sector is also supporting for social enterprises for the betterment of the society.

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3

Rudali—A Plight of Tribal Women

Dr. Dilshad Begum G.

Rudali—A Plight of Tribal Women, this article highlights the plight of women in tribal milieu. One of the most acclaimed among the stories of Mahasweta Devi, Rudali offers a powerful indictment against the socio-economic and religious establishments in India. In Mahashweta Devi's Novel 'Rudali', the main protagonist Sanichari's plight is depicted. It is a story of a Tribal-Dalit woman who boldly builds up her means of subsistence in an antagonistic system. After the death of her close relatives, including her husband, Sanichari encounters a series of predicaments. Thus she takes up the profession on Rudali. 'Rudali' is funeral wailing prevalent in Rajasthan. Thahad Village in which the plot is knit, is a microcosm of Indian villages, where the scenes of oppression and marginalization inclines with male hegemony and feudalism. In post colonial India, the socio-economic premises of Rudali, like elsewhere in India are immersed in many unresolved disparities—social, economic and political under which women experience plight.

Where 21st century upholds the concept of gender equality and women empowerment in democratic India, the sour truth inclines the plight and oppression of women pertaining to a larger section of the society inhabited in rural India. Yet another aspect of this milieu is that of Tribal women. Post colonial India

claims to have done a lot to uplift the standard of women through its 5year plans, 20 points programmes and many such diplomatic gimmicks. Yet the truth brings the tears of blood in the eyes of the sensitive citizens of India. As literature is the mirror of society, this piece of literature i.e., Mahashweta Devi's 'Rudali' brings to light the plight of a Tribal women. Where earlier researches on Rudali have approached from socio, economic and political premises, this paper's focus is on purely the plight of tribal women.

Rudali—The Story

The main protagonist in Rudali is Sanichari—a tribal woman inhabited in Thahad Village of Rajasthan. The story woven around her relegates the post colonial Indian Feudal hegemony. 'Sanichari' the name itself means inauspicious. The taboo of her inauspiciousness is reminded to her with every tragedy in her life; especially of the deaths of her family members, beginning with death of her father on her birth. Sanichari's mother abandons her immediately after her birth and moves on with a drama company to find better prospects for herself. Left behind is Sanichari brought up by the crude society where she is reminded of her inauspiciousness at every step of her life.

Sanichari grows into a beautiful woman and drunkard Ganju wins her in a gambling and marries her. A woman treated as a commodity. What has this sophisticated debating society to tell about the plight of women? Now her life is no better but worse than earlier because Sinichari's responsibility is doubled as she has to take care of bed ridden mother-in-law, manage the domestic expenses and household on her own. Admist this plight for subsistence Budhwa is born. Ganju works for Feudal lords of Thahad village and earns 2 Rs. 50 paise; spends 2 Rupees on alchohal and gives 50 paise home. Sometimes spends even that 50 paise on his lavish living. Sanichari does petty works serving the upper caste people and looks after her family. She is an extremely hardworking woman fetching water from a distant source in deserts of Rajasthan. Once on her way back home she encounters Feudal Lord Lakshman Singh. Rich and influential Lakshman Singh is attracted to Sanichari's beauty. Manages to catch hold his slave Ganju and orders his to send Sanichari to

look after her wife. Sanichari joins naively but is soon taken aback with Lakshman Singh's offer of taking her as his mistress provided she leaves her husband Ganju and son Budhwa. Tribal woman Sanichari's struggles to get four square meals to herself and family. Now if she accepts Lakshman Singh's offer, she can lead rest of her life in ease without bothering or struggling for subsistence. But she refuses to do so. She is not ready to embrace better life at the cost of her family and prioritizes her character over better prospects.

Sanichari's mother-in-law expires and Ganju is not seen. Like earlier, with her inauspiciousness, Sanichari helds herself responsible with for this death as well. She tries to find him and searches him in every nook and corner of the village. A villageman tells her that he is imprisoned for 6months for a petty theft in Landlords place. Here is an important thing to be analysed by us. Now will Sanichari express her grief over her mother-in-law's death? Or gets anxious on her husband's imprisonment? Or worries about her life left back with her infant son? No time to shed tears she has to make arrangement for the funeral rites of her mother-in-law, all on her own. She has not even a single paisa. But this formidable woman exhibits her tough character. With the help of her son she brings the corpse out of her home, collects firewood from her surroundings and performs her funeral. No wails, no cries, Sanichari doesn't cry; waits for Ganju, on his release from prison he is indifferent to the situation at home and leads his life irresponsibily as earlier. On a night of festival, the temple priest sells the milk poured over the idols during pooja. Ganju being a dalit, finds pride in buying the milk in such forbidden place, consumes, falls sick and dies. Another death! Is this Sanichari's inauspiciousness? Death after death of her kith and kin adds to her unending plight. How is she expected to react? Cry? Shed tears? Wail? No, she has no time to exhibit her grief. She has to conduct the funeral rites of her dead husband. No time for tears. She doesn't cry grief hidden and repressed within. Days pass by, village head priest warns her that she has to get 2 poojas as accomplishment of funeral rites of her mother-in-law and husband. Else hell awaits her, threatens again and again. She asks a loan of 50 Rupees with the Landlord. He is doubtful about its repayment and denies. So offers her a deal. He

says in return of Rs. 50 Sanichari and his son Budhwa will have to work as bonded laborers for 15years. What a deal! Two of them have to work for 15 years as repayment of 50 Rupees loan. Is this plight of Sanichari? Will she accept this deal? No she doesn't. An uncompromising woman though tough to life per se, Sanichari continues to live amidst all adversities.

Budhwa grows into an irresponsible young man. Lonely Sanichari waits for Budhwa for days and months. He like his maternal grandma roams with the Drama Company. He brings home a prostitute and tells Sanichari to accept her as daughter-in-law because she is pregnant with his child. Sanichari rebels but later accepts. Sanichari sells blankets for her subsistence. Once in the market, Sanichari sees her daughter-in-law interacting with men who were earlier her clients, picks a quarrel back home. As a result daughter-in-law aborts the child and resumes her prostitute profession. Son Budhwa is again not seen.

When a woman called Bhikini who is a Rudali (one who wails at funerals as a professional) comes to live with aged Sanichari. She is invited by the feudal Lords as one of the Thakur is about to die. While Bhikini waits to perform her assigned work, Thakur is not yet dead. Bhikini gets close with Sanichari and learns that Sanichari is her own daughter whom she abandoned to move on with the owner of the drama company. On wailing at a funeral Bhikini gets a KG Rice, 1 KG Dal, 1 ltr Oil and 50 Rupees Cash. And brings it to Sanichari's home. Bhikini is so happy with her work. She says extra money can be demanded if wailing at a funeral has to be with hitting of the chest and prostrating on the floor. Bhikini provokes Sanichari to take up Rudali's work for her better survival. Sanichari is reluctant.

Bhikini goes to a nearby village for another funeral. Meanwhile Lakshman Singh with all due respect but unforgetful of his crush over her summons Sanichari, lost into nostalgia asks her welfare. Bhikini's informer arrives with a bad news. He tells Sanichari that Bhikini at her death bed confessed that she is Sanichari's mother. Bhikini is no more. Should Sanichari feel happy on her reunion with her mother or should woe that she departed. She grieves that her inauspiciousness took life of her mother too. And finally Sanichari cries. Cries, wails and sheds her pent up grief hidden

for decades in sediments. She thus becomes Rudali—a famous Rudali wailing at the funeral for money, releasing her frustration, plight and years of repression.

Rudali—The Fight through the Plight

This tribal woman had an endless plight from birth to death. Tribal women are strong so is their fate challenging. In Rudali, Sanichari's character speaks of the determination a woman has through all her adversities. A will to never give up surmounts every situation in her life. She challenges the social Taboos and fights for subsistence. What if she didn't cry at the death bed of every family member? More than grieving she had to think practical. She had to conduct funeral rights on her own.

A woman treated as commodity. Sanichari is sold to Ganju as his reward in gambling. Sanichari accepts this as her fate. But when Lakshman Singh offers her to be his mistress promising a better life, she makes her choice of not selling her character but to remain in the same rut of her poor hopeless life. This is the girt of a tribal dalit woman unshaken by any turmoil in her life. Stands firm in the all the storms of her life unshaken. She absorbs her plight as a necessity and not adversity.

Superstitious believes overwhelm all priorities in a tribal life. Sanichari was considered to be inauspicious throughout her life. This didn't give her inferiority complex but she accepted it as her own self.

Grieving at the death bed of our own family members is a natural response to the situation. But in Rudali, the upper caste people hired tribal woman to exhibit this. The greater the expense on the rudalis the more was proven their might. On one hand this tradition of rudali's exhibited the might of the rich ones. On the other hand the downtrodden tribal dalit women found a way of their survival. On wailing at a funeral a Rudali gets 1 KG Rice, 1 KG Dal, 1 ltr Oil and 50 Rupees Cash, extra money can be demanded if a Rudali has to wail at a funeral by hitting of the chest and prostrating on the floor. Not just their survival but their dependent families were fed on the show off of the rich ones. What an irony?

In this male dominated society, As a father, husband and son Sanichari didn't have any support from any man. Either absence

or presence of any of the above male family member, she experienced plight and nothing else. Even under the nil financial support from the male counterpart; Sanichari emerged as a dominant protagonist of the tribal dalit woman's might.

Rudali as a microcosm of the dalit tribal women, portrayed the plight every woman goes through. Generalizing this girt, there are innumerable examples of women excelling even in the worst of the worst situations. Sanichari becomes a famous Rudali. Pick the profession and does her best. This serves two ways, earns her livelihood and makes way to her expressions of frustration and repression of the lifetime. She lives strong with or without the presence of any of her family members. Fight the battle of life and emerges as a successful worrier fighting all the odds of life. The bitter truth of life is smoothened with her own way of acceptance of reality. Non compromising and with dignity Sanichari transforms her inauspiciousness into her livelihood and ironically picks the work of grieving at inauspicious event 'DEATH'.

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4

Forest and Tribes: A Critical Valuation of the Tribal Forest Right in India

Rakesh V. Talikoti

India is land of nearly 10.4 million tribes which constitutes 8.6% of its total population and spread over 15% of its geographical area. Tribe has very close relation with the forest and their life and sustenance is harmonized with available forest resources. The ongoing pursuit for economic development and market pressure on government have forced policy-makers to convert forest land into large corporations which again push away the indigenous people from their soils. Since the colonial period the forest policies jeopardized the tribal's rights over the forest and ignored their voices during framing the laws. In the colonial period the legal and policy instruments transferred the right over forests from communities' hand to government's hand. The post colonial law has provided a dignified status to tribals but it will not be able to resolve tribal people's human rights and livelihood issues without similar or greater advancement in law and administration in other areas such as land acquisition, development–induced displacement and political autonomy. Government and our policy makers should not ignore the importance of tribals and rights should be given to the latter by proper implementation of the law.

Introduction

Tribes, also known as aboriginal communities/indigenous people/Adivasi/Janjati/Schedule Tribes, are residing in forests

since time immemorial. There are nearly 10.4 million tribal people residing on 15% of total Indian geography and constitutes 8.6 % of total Indian population. Forests and tribals are culturally and traditionally linked to each other. Tribals have been living in the forest ecology and that has shaped their life and the society they presently have. Most of them live in close proximity of forest and depend on the forest for their livelihood and sustenance. Their entire existence evolves around the forest as they evolve in these woodlands and extract prerequisites like clean water, air, food, medicines, shelter, and even recreational retreats from these forests. The tribals get food from the forests by shifting or settled cultivation, apart from picking varieties of edible and herbal roots, tubers, creepers, fruits, leaves. Along with that tribals extracts varieties of minor forest produce (MFP), which includes fodder and grasses, raw materials like bamboo, canes and leaves, gums, waxes, dyes and resins and several forms of food including nuts, wild fruits, and honey. National Commission on Agriculture (1976) has classified MFP as i) Fibres and flosses, ii) Grasses (other than oil producing), bamboo, reeds, and canes, iii) Oil seeds, iv) Tams and dyes, v) Gums, resins and oleoresins, and vi) Leaves (Prasad, 2011). Forests are an integral part of tribal social life, because its importance is not only economic but also social, psychological and religious. Tribes worship the trees, bushes and animals, which dwell in the forests, as totem and believe that their gods and ancestors' spirits reside in the forest. So they never want to deplete it but conserve it through their traditional conservative methods. The symbiotic relationship between forest and tribes was acknowledged and crystallised by the customary right over forest produces. Regarding the relationship of tribals with the forest, the Committee on Forests and Tribal in India (1982) stated that "they are not only forest dwellers but also for centuries they have evolved a way of life which, on the one hand, is woven around forest ecology and forest resources, on the other hand, ensures that the forest is protected against the degradation by man and nature" by evolving their own unique and conservative systems. If we look at the tribal's distribution in India we can classify their concentration in three groups i.e. (i) North-Eastern Region (NER) which includes Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and

Tripura states. (ii) Central Tribal Belt (CTB): Rajasthan, Gujarat, Maharashtra, Madhya Pradesh, Chhattisgarh, Andhra Pradesh, Orissa, Bihar, Jharkhand, West Bengal, Dada and Nagar Haveli and Daman and Diu. (iii) Other States/UTs: Himachal Pradesh, Uttar Pradesh, Uttarakhand, Karnataka, J&K, Tamil Nadu, Andaman and Nicobar Islands and Lakshadweep. The predominant tribal-populated States of the country are: Arunachal Pradesh, Meghalaya, Mizoram, Nagaland, Union Territories of Dadra & Nagar Haveli and Lakshadweep. Tribals constitute more than 50 per cent of the total population of these States.

This means tribals not only prefer to live nearby forest areas, but also conserve these forests due to their higher dependency on natural resources and poor and backward technology. These Forest Dwelling Scheduled Tribes (FDSTs) are integral to the forest ecosystem. They live in the forest villages which were set up in remote and inaccessible forest areas during colonial period, with a perspective to providing uninterrupted manpower for forestry operations (Chaithanaya, 2012). But the traditional rights to these FDSTs over the land occupied by them were not adequately recognized and recorded during consolidation of State forests during the colonial period and subsequently, after independence too. These villages come under the jurisdiction of State forest departments and since these are not revenue villages the rights over the forest resources are of the forest department, not of the tribals. Progressive assertion of state monopoly rights over the forest turning them into 'reserve' areas has threaten the tribal existence and resulted in large scale eviction and uprooting of the tribal villages. This has upset the relationship that existed between tribals and forests. The ongoing policies of liberalization, Privatization and market pressure on government have forced policy-makers to convert forest land into large corporations which again push away the indigenous people from their soils. These policies resulted in the beginning of a new forest governance system that was alien, induced and most particularly that excluded forest-dependent communities in the name of scientific forestry, public interest, national development, conservation and industrial growth (Patnaik, 2007). These policies confiscated their rights over the forest and they were not only denied their means

of livelihood but also became victims of exploitation and harassment by forest officials. This gradual dispossession was result of the forest policies imposed over them during the colonial and post-colonial periods. Following description is an analysis of the forest policies and its impact over the tribals of India.

Pre-colonial Period

In the pre-colonial period, i.e. before the advent of British in India, the forest resources were enjoyed by the inhabitants of the forest as the ruler had limited or no interest in the woodlands. As Guha (1983) quoted, "The waste and forest lands... never attracted the attention of former (pre-British) Governments". In most of the cases three kinds of authorities claimed their right over the forests. First were the village communities who claimed their right to cut wood, collect produce graze the cattle and extend their cultivation in to the forestlands. The second category was that of Zamindars and other feudal landlords and, third the Government. Board of Revenue proceedings of 5th August 1871 of Madras presidency stated that, "All of them, without exception, are subject to tribal or communal rights, which have existed from time immemorial and which are as difficult to define and value as they are necessary to the rural population Here the forests are and always have been common property" (Prasad, 2011).

During East India Company Rule

The company period was characterised by a total indifference to the needs of forest conservancy and a fierce onslaught on India's forest was taken place in the following settled British period. Forests were cleaned for revenue purposes, agriculture and commercial exploitation. Thus the arrival of the British and the exploitation of India's forest resources marked a new phase in the use of forest produce in India. Though free access to the forests for the people was not inhibited, a kind of de-facto ownership of forests and wastelands of the country by the State had begun by this time (Prasad, 2011). By the mid of 19th Century, British government realised that the forest resources in India were not inexhaustible. A rapid depletion in forest cover was observed which forced British government to formulated regulations to preserve the forest resources (Saldanha 1996). The early years of railway expansion saw an unprecedented assault

on the more accessible forests. Great chunks of forest were destroyed to meet the demand for railway sleepers. No supervision was exercised over the felling operations and a large number of trees were felled, whose logs could not be utilised. In 1856, Lord Dalhousie laid down a definite forest policy which realised the impact of forest destruction due to huge usage of timbers in railways and Government of India decided to take energetic steps to protect from further destruction the forests that still survived (Smythies, 1925).

Forest Policies under the Rule of British Crown

The forest governance established by the British was authoritarian in nature which imposed restriction on the local forest dweller communities through a definition of forest as a national property for the colonial objectives. These policies acquired control of forest for commercial purposes and national development at the cost of local forest based livelihood, rights and privileges.5 following is the chronological narration of forest policies and management taken by the British and its impact on the socio-economic lives of the tribals.

The Forest Act of 1865

This act was first attempt in the direction of regulation of forest produces by the forest dwellers and asserting the State monopoly over the forest. The state was empowered to declare any land covered with tree as forest and to regulate it by notification, provided that such notification should not abridge or affect any existing rights of individuals or communities (sec. 2). Thus, socially regulated practices of the forest people were to be restrained by law. So, the customary 'rights' of using forest products were transformed as 'privileges'. The Act was applicable only to forests under the control of the Government and no provisions were made to cover private forests (Kulkarni, l 987).

The Forest Act, 1878

This Act was more comprehensive than the previous and extended state's authority over the forests. This act divided forest into three parts namely reserved forests, protected forests and village forests. The Act tightened the government's control on forest by prohibiting certain activities like trespassing or pasturing

of cattle (Husnain, 2009). But this was not applicable to neighbouring forests where right was still in the hands of communities. Through this legislation, by one stroke of the executive pen, obliterate centuries of customary use of the forest by rural populations all over India. Thus, when the Colonial State asserted control over woodlands, which had earlier been in the hands of local communities and provided to work these forests for commercial timber production, it intervened in the day to day life of the Indian villages to an unprecedented degree (Prasad, 2011).

Forest Policy Resolution-1894

The first forest policy envisaged the supremacy of the State's interest over the people's interest. The sole objective of the policy was administration of the state forests for public benefit but it imposed restrictions on the inhabitants of the forest and neighbourhood of the forests. It also classified some forest as minor forest for fulfilling the needs of the communities (Prasad, 2011). The commercial value of the forest has prompted the British Government to restrict the community use of the forest. This helped the British to augment their revenue but in the process the rights of the tribals has been curtailed severely. Consequently, this colonial forest policy not only alienated them from forest but seized their forest rights (Bahrgava, 2002). This policy has made the forest officials to come in the scene and claimed the authority to limit and regulate the traditional tribal rights over the forests (Husnain, 2009).

Forest Act-1927

The India Forest Act of 1878 was amended in the past by different Acts of local Governments. It was later on replaced by a very comprehensive Act called the Indian Forest Act, 1927. This has not only further regulated the people's right over forest but also codified all the practices of the forest officials. The forest officials, who played crucial role at the grass-root level, had direct interaction with the communities. They were very authoritative and used their power arbitrarily and played havoc with the lives of tribal people. Their coercive behaviour and abuse of power forced many tribals to leave their native places. The Act deleted the reference to communities' rights over forests, which were

made in the 1878 Act. Persons were expected to put in their claims over forest lands and forest produce before the Forest Settlement Officer who was to enquire into their claims. This Act has put some control on the shifting cultivation, which was considered as biggest reason of forest depletion, with certain special provisions. The gravest consequence of colonial forestry working on commercial and imperial interest was dwindling of customary rights as well as the decline in traditional conservation and management systems. The restriction of communal ownership of forests by the State severely destabilized the subsistence economy of the forest people. It forced many communities to change their occupation. As Sengupta (1988) observed to compensate for the loss of source of livelihood tribals have been forced to explore alternative avenues of engagements. So, in the colonial period the legal and policy instruments transferred the right over forests from communities' hand to government's hand. The common property had become the state property and alienation of village communities from forest was begun. In 1935, Forest was transferred from the union to state list according to Government of India Act, 1935. This authority of the state over the forest produces continued even after Independence.

Post-colonial Forest Policies National Forest Policy of 1952

The first post independence forest policy was formulated in 1952 with a realisation of 'maximum annual revenue from the forests' in the nation making. This belied all hopes of tribal people by higher regulation on their rights over the forest resources. It followed the lines of colonial policy makers but it went beyond in infringing on the privileges of the tribals. The private forests of tribals that were not touched in the old policy were subjected to controls under the new one. Free grazing was recognised under the old policy but a fee was imposed on it in the new one. A concession is given relating to shifting cultivation, by the provision that should be curbed not by coercion as earlier but by persuasion. So the 'rights' which were converted to 'privileges' in the colonial periods were turned to 'concession' in this policy. New policy withdrew the right over forestland for cultivation which was provided by the colonial predecessor and it also started controlling the private forests which was totally under the

control of the tribals in colonial period. the old policy didn't touch free grazing in forests. The new policy sought to bring it under control. Fees were introduced and grazing was to be kept to the minimum. The forest policy of 1952 of free India was considered worse than its colonial predecessor policy of 1894, particularly for the indigenous people (Reddy 1995).

Forest Draft Bill-1980

Based on the recommendations of the NCA (1976) provisions were made in a bill to reduce people's rights over forestlands and produce. The Government was empowered to declare any land, what so ever, to be forestland. The Act prohibited the state governments from declaring any reserve forest or any portion as unreserved and also from allotting any forestland for any purpose without prior permission of the central government, and also made special provisions against the rights of the forest people. So, the central government reserved all rights over forest and forest produce with it. This bill later passed by parliament and became an Act.

Committee on Forests and Tribals

To achieve a co-ordinated policy, the Government of India constituted a Committee in 1980 to suggest guidelines for the re-orientation of forest policy to serve the forest economy under the chairmanship of Dr. B.K. Roy Burman, an eminent Anthropologist. Committee submitted its report in 1982 with emphasise on the importance of forest in the tribal life. Committee noted that tribals rely on forest for not only their basic needs viz. fuel, fodder and wood but they also earn one third of their income from sale of minor forest products. The committee felt that a national forest policy should recognise the importance and positive role of the inhabitants in the maintaining forests which was only long-run solution to question of afforestation, preservation, production and management of lands (Burman Committee report, 1982). Since the committee was more focused on the tribal economy it more emphasised on the forest industry and minor forest products but also gave valuable inputs on the importance of forest in tribal life. The committee pointed out that the benefit should flow to the tribal people through the forestry conservation programmes and recognition of their forestry skills. The Policy-makers should

consider the individual, community as well as national interests angles during the policy formulation and the basic need of the tribals should not be hampered during formulation as well as implementation. Later, in 1985, the Department of Forest was transferred from the Ministry of Agriculture to the newly constituted Ministry of Environment and Forests which drafted the National Forests Policy Resolutions approved by Parliament in December 1988.

Forest Act-1988

The basic objectives of forest Act, 1988 stated, "the principal aim of forest policy must be to ensure environmental stability and maintenance of ecological balance including atmospheric equilibrium which are vital for sustenance of all life forms, human, animal and plant. The derivation of direct economic benefit must be subordinated to this principal aim". The concept of joint-forest management evolved in this act. While this policy has more people-oriented provisions, it still has the concept of exclusive state ownership of forest and mention industrial needs as national needs (Choudari, 1987). The practice of Shifting cultivation was permitted for a period of three years. Special provisions were made to prevent encroachments on reserve forests with punitive measures. State was allowed to constitute village forests except reserve forests. Provisions are made to regulate trespassing of cattle in reserved, protected and village forests and penalties for such offences have been made very severe. The Resolution has a special provision on tribal people and forests. It is stated that having regard to the symbiotic relationship between the tribal people and forests, all agencies responsible for forest management should see that the tribal people are closely associated in the protection, regeneration and development of forests so as to provide them gainful employment (Hiremath et.al 1994).

The Forest Act, 2006

The forest Act, 2006 is a landmark law in the evolution of the government's attitude towards the tribal community. After Honourable Supreme Court's decision in 2004, the Parliament has enacted the Scheduled Tribes and other Traditional Forest Dwellers (Recognition of Forest Rights) Act 2006 (the 'Act') to

'undo the historical injustices' suffered by tribal communities throughout colonial and postcolonial period. The purpose of the Act is to recognise the rights of forest-dwelling communities and to encourage their participation in the conservation and management of forests and wildlife. The 'encroachers' were considered as an important agents of conservation and managements of the forests and wildlife. The bill has identified the forest dependent Schedule tribes and non-tribal forest dependent tribal population and made a distinction between two to on the ground of sustenance and commercial purpose (Bhullar, 2008). No doubt law has provided a dignified status to tribals but it will not be able to resolve tribal people's human rights and livelihood issues without similar or greater advancement in law and administration in other areas such as land acquisition, development—induced displacement and political autonomy.

Conclusion

The colonial and post colonial forest laws considered the tribals as destructor of the forests and wildlife. These laws always regulated tribals rights over the forest produce and forest lands. The British has triggered the commercialisation of forest product in a disguised 'National Interest' and confiscated most of the rights over the forests. The tribals who were enjoyed the forests from time immemorial had no clue but to surrender against the mighty powers. This forced them to alienate the forest and come out from their ancestral home. They were depended on the mercy of the colonial rulers for their sustenance and livelihood. These miseries were aggravated by their own Indian rulers who barred them to access the forest resources and used it to commercial profit in the name of nation building and developments. The control has been transferred from communities to the corporate sectors that are making profit by using these resources. In spite of these the policymakers consider tribals as destructor and encroachers of the forest. The indigenous people struggle for autonomy and identity throughout the colonial and post-colonial period demanded state recognition of the integrity of their culture and nature. As far as the tribes are concerned, the forest is inseparable from their existence, the tribal and forest policies of state could not be framed on incompatible premises. However, this demand was never honoured by the state (Mullick, 2007).

Tribal people suffer from physical displacement mainly because the laws that do not recognize communal customary rights of people to forest lands (Mathur, 2009). The eviction of millions of tribes from their natural habitat is not solution to the problem of deforestation and degradation. The focus should be on delegating rights of forest dwellers, who are the only people who can become good stewards of forest resources through their traditional conservative knowledge. Government and our policy makers should not ignore the importance of tribals and rights should be given to the latter. Due to lack of the awareness about the law and rights, the benefits of the policies are not reaching to the desired people. No doubt, the forest Act 2006 has given a ray of hope to the tribals for getting the rights over the forest land and resources but a proper implementation is demanded.

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5

Hybridity and Transnationalism in Select Works of Michael Ondaatje: A Diasporic Analysis

Shekara Dammuru & Shantha Naik

According to Bhabha, "Hybridity is the sign of the productivity of colonial power, its shifting forces and fixities; it is the name for the strategic reversal of the process of domination through disavowal. Hybridity implies the simultaneous presence of different fragments, it is both and neither, in parts. Hybridity remains as a debated term in postcolonial theory, but in the postcolonial context, hybridity refers to "the creation of new transcultural forms within the contact zone produced by colonization". Michael Ondaatje's *The English Patient* is a famous example of hybridity. Transnationalism is defined as the process by which people establish and maintain socio-cultural connections across geopolitical borders. Such interconnections across the borders form the very experience of international migration, since migrants often perform transnational interactions between their states of origin and their states of settlement. Differentiating between the diasporic and transnational approaches to migration, this paper analyzes transnationalism and hybridity Further, there is a discussion in the select works of the Sri Lankan-Canadian diasporic author Michael Ondaatje. According to Ondaatje, diaspora as a result of colonialism makes one's identity unfixed and indeterminable.

Keywords: Hybridity, Transnationalism, Diaspora, Homi K Bhabha, Michael Ondaatje

Introduction

The English patient is a novel by Michael Ondaatje published and received the Booker prize in 1992. The novel is a sequel of Ondaatje's earlier novel, *In the Skin of a Lion*. It is a story of war, love and history and takes place in a ruined Italian villa north of Florence at the end of the Second World War. The main characters include a Canadian nurse Hana, who takes care of the unidentified burnt patient, Almsay. A young Indian sapper Kirpal Singh, a Sikh, nicknamed Kip. He defuses bombs in a land ruined by war where everything around him is unsafe, and is challenged by a foreign culture. His family friend from Canada, David Caravaggio, stays in the villa. He is a thief, and his thumbs have cut off, searches for his identity, and tries to find himself again. All of the characters in the book experience love, loss, absence and desire. Katharine Clifton is also major characters which turns the plot of the novel. The four characters are from a fragile community amidst the war. The selected works for analysis of Hybridity and transnationalism are *The English patient, In the Skin of a Lion, Anil's Ghost, Running in the Family, The Cat's table.*

Michael Ondaatje is a Sri Lankan born Canadian novelist and regarded as one of the famous novelists of Canada. He himself declared that he is a hybrid man and belongs to burger family which is origin of Tamil, Portuguese, Dutch, French and Sri Lanka and also known as a diasporic writer. His parents got divorced when he was just two years old. He migrated to England with his mother at the age of nine. At the age of nineteen he moved to Canada. He was initially a poet and later started writing novels. Michael Ondaatje's *The English Patient* won the Booker prize in 1992.

Hybridity in *TheEnglish Patient, and Running in the Family*

English Patient portrays different cultures which becomes the symbols of nations such as India, Canada, Italy, British, and Hungary. So *The English Patient* presents a picture of hybridity. Kip is a character who defuses bombs is an Indian of Punjab origin but he likes western culture and thinks, acts as if he is foreigner. He falls in love with Hana who is a Canadian nurse and court her. Though he is Indian in blood and colour. His

choice of life, taste of food, things etc all are of western. So he is a hybrid man. Hana finds the features of foreignness in Indian man. He has got features of both Indianess and foreignness. He is good at diffusing bombs bravely. His intellect can compete with the westerners.

The novel *Running in the Family* (1982) depicts the theme of hybridity since the author gives a photographic evidences of people from many countries. They were the Dutch, Portugese, British and other Europeans. The author himself is a hybrid man from Tamil-Burgher Sinhalese origin and by tracing his ancestry the author traces his own identity. Lalla is of Dutch origin and Mervyn belongs to a hybrid culture of Burgher-Sinhalese- Tamil origin. Mervyn Ondaatje is brown and wife is white.

Transnationalism in *Anil's Ghost, The Cat's Table, and In the Skin of Lion.*

The author himself has had a transnational existence until he settled in Canada. He describes the cross-border travels of his siblings and himself in the novel he says: "Gillian stayed in Ceylon with me, Christopher and Janet went to England. I went to England, Christopher went to Canada, Gillian came to England, Janet went to America, Gillian returned to Ceylon, Janet returned to England, I went to Canada" (*RF* 190-191).

The novel *In the Skin of a Lion* (1987) explains transnational issues, the migrant's condition, their transformation, transnational identity, diasporic elements. Immigrants come from India, Shri Lanka, Nigeria, Australia, Newzeland, Kenya to build the major cities of Canada. The immigrants adaptation to culture and language acquisition are the highlights of the novel.

Anil's Ghost is a novel by Michael Ondaatje. Anil Tissera was born in Sri Lanka, educated in England, lived and worked in America, traveling with a British passport and identifying herself as a westerner. She is a "diasporic subject", but as a "Westernized outsider who can no longer fluently speak her mother tongue" (Burrows 167). She goes to Britain to study and later goes to America to study on fellowship and comes back to Shri Lanka as an anthropologist to investigate the crime. But she struggles to get accustomed to her own culture and language. She can

speak neither Tamil nor Sinhala. Her choices, food, and attire are of West. She is no more a Shri Lankan but a transnational woman.

The Cat's Table is the story of his migration at the age of 11 year old in the ship *Oronsay* where both fact and fiction merge. As a child, the author was unaware of the excitement and possible dangers of his trans-continental voyage for 3 weeks. Ondaatje himself went on such a voyage in his childhood from Sri Lanka to England. This novel is good example of transnationalism. His voyage starts from Colombo to Tilbury, stays at Aden, Port Said and Gibraltar, in a ship including more than six hundred people and crosses two oceans and the Suez Canal. The protagonist is so adventurous and author expressed his real life experience in the novel. It is also known as the coming-of-age story.

Conclusion

Transnationalism has provided the scenario of migration studies with a new perspective that is most relevant in the globalized world of today. It has helped to rescue migration theory from the victimhood of forced dispersal and has encouraged it to celebrate the hybridity, fluidity, mobility and cultural innovation inherent in migrant lifestyles. The ties and links that the migrants build across the national borders fall into three major domains, namely, that of political, economic and socio-cultural. Such practices can be traced in the literature written by transnational migrant authors like Michael Ondaatje.

Kip has a hybrid identity till the time he returns from the villa due to his rejection of English culture. His Hybrid identity can be said to be an end result of a complex intermingling of the English culture as well as the Indian culture. He has good skills and more expert than his English colleagues. His rejection and disillusionment with the Western culture makes him reject his hybrid identity.

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6

The Impact of Economic Change on Tribal Traditional Food System in Hyderabad Karnataka

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The tribal population is identified as the aboriginal inhabitants of our country. They are seen almost in every State of India. For centuries, they have been living a simple life based on the natural environment background and have developed their own cultural patterns congenial to their physical and social environment. References of such tribal groups are found even in the literature of the ancient period, right from the Ramayana and the Mahabharatha periods.

The tribal population in India, though a numerically small minority, represents an enormous diversity of groups. They vary among themselves in respect of language and linguistic traits, ecological settings in which they live, physical features, size of the population, the extent of acculturation, dominant modes of making a livelihood, level of development and social stratification. They are also spread over the length and breadth of the country though their geographical distribution is far from uniform. A majority of the Scheduled Tribe population is concentrated in the eastern, central and western belt covering the nine States of Odisha, Madhya Pradesh, Chhattisgarh, Jharkhand, Maharashtra, Gujarat, Rajasthan, Andhra Pradesh and West Bengal. About 12 per cent inhabit the Northeastern region, about five per cent in

the Southern region and about three per cent in the Northern States.

Meaning of 'Tribe'

As the name implies, tribes are 'Adivasi' or original dwellers, living in the subcontinent from unrecorded time and possibly driven into the forests by more aggressive settlers—Aryans being the earliest one to socially subjugate them. In order to resist complete domination, tribes evolved their distinct identity through endogamy, their cropping pattern, hunting and food gathering. Above all, in their intensely personal relationship with the forest around them, they formed perfectly balanced rhythms which can best be described as symbiotic.'

According to Oxford Dictionary: "A group of the same race with the same language and customs, who usually live together in the same area".

According to L.P. Vidyarthi: "The tribe is a social group with definite territory, common name, common district, common culture, and behaviour of an endogamous group, common taboos, and existence of distinctive social and political system, full faith in leaders and self-sufficiency in their distinct economy".

P.G. Krishnan defines "tribe is a social group of simple and kind, the members of which speak a common dialect, have a single government act together for common purposes and have a common name, a contiguous territory, a relatively uniform culture or way of life and a traditions of common descent."

Definition of Tribes

The word tribe has been defined clearly in the Constitution of India. Article 342 of the Constitution of India empowers the President to draw up a list of scheduled tribes in consultation with the Governor of each State subject to the revision by the Parliament. Accordingly the President has made orders, specifying the scheduled tribes in the different states of India. In post-independence period, the decision as to which community is a tribe and which one is not taken by the administration and not by the social scientists. Thus any community, which is listed in the schedule of the Constitution as a tribe is known as the scheduled tribes in India.

An East Asian Conference defined "A tribal community as forming a group of people generally constituting a homogenous unit, speaking a common language, claiming a common ancestry, living in a particular geographical area, generally they are lacking in scientific knowledge and modern technology and having a social structure based on kinship".

Classification of Tribes

Due to multiplicity of factors and complicity of factors and complexity of the problems involved, it is not very easy to classify the Indian tribes into different groups. However, the commissioner for scheduled caste and scheduled tribes took up the task and investigated the possibility of dopting classification criteria. Keeping this aim in view the state governments were asked to suggest the characteristics which seemed to them most suitable in distinguishing the so called "Aboriginal" groups from the rest of the population. The tribes of India can be classified on the basis of their following criteria:

Economic Classification of Tribes

- Tribes hunting in Forest.
- Tribes engaged in hilly cultivation.
- Tribes engaged in hilly cultivation on plain land.
- Simple Artisan Tribes.
- Pastoral Tribes
- Tribes living as Folk Artists.
- Agricultural and non Agricultural labour oriented Tribes.
- Tribes engaged in service and trade.

Economic Change In Saharia Tribe

Saharia tribe economies in pohri block are in transition. Their exposures to a number of exogenous factors contributed to change in them. They adapt to the modern economic forces, acquire economic new activities, adopt modern technology and means and are geared towards achieving the goal of development. There are a number of factors could be attributed to change in the economic structure and functions of Saharia tribe.

The following five interrelated processes of economic change are happing among the major tribes in India in response to forces of modernisation:

- Occupational change: Modern occupation replacing the Traditional ones,
- Subsistence to Commercialisation,
- Market Integration and Commoditisation,
- Barter to Monetary Exchange,
- Proletarianisation, Depeasantisation and
- Impoverishment.

Main Features of Tribes

The original tribes in India have been divided and sub-divided into large number of subtribes. They are mutually exclusive, each having the endogenous and exogamous clan with their own names and culture, customs, locational practice and lifestyle. A well established criterion being followed is based on certain attributes such as:

- **Geographical Isolation:** They live in cloister, exclusive remote and inhospitable areas like hills and forests
- **Backwardness:** Livelihood based on primitive agriculture, low cost closed economy based on low level of technology which caused of poverty. They have a low level of literacy and poor health
- **Distinctive Culture, Language and Religion:** They have developed community wise their own distinctive culture, language and religion.
- **Shyness of Contact:** They have margin degree of contact with other cultures and people

Population of the Tribal

The tribal population of Karnataka increased to 34.64 lakh in 2001 from 19.16 lakh in 1991. The decadal growth rate during this period is a high 80.8 per cent, caused not by a spurt in fertility rates but by the addition of several new tribes to the Scheduled Tribes (ST) category. The decadal growth rate is higher for females (81.9 per cent) than for males (79.8 per cent). The highest decadal growth rate occurred in Mysore district (around 328.0

per cent), Bagalkot (261.6 per cent), Dharwad (201.1 per cent) and Belgaum (193.0 per cent). The decadal growth rate is negative in Dakshina Kannada (-2.9 per cent).

Raichur (18.1 per cent) has the highest percentage of ST population followed by Bellary (18.0 per cent), while Chitradurga (17.5 per cent), which had the highest percentage of ST population in 1991 came down to third place in 2001 on account of its bifurcation. The reverse is true of Raichur. "Bellary has the highest population of Scheduled Tribes as a percentage of the ST population in the state.

Migration of Tribes

The decision to migrate is intricate as it has adverse effects on Original habitat, culture and social relations. The process of tribal migration is not new, rather it has a long history .The process of migration could be understand in terms of 'pull ' factors ,while a push factors motivate a person to leave his place, the pull factors operating in a region attracts the person to a particular place34. The two factors that have led to increased migration on the part of tribal's can be explained under following way:

- Migration due to Natural Calamities and Conflicts
- Migration due to declining opportunities in Agriculture
- Land Alienation

Food Pattern—Traditional

They are non-vegetarians and once those were the ones who use to eat even carcass for their diet. However, now-a-days the practice is outdated among many Koragas. Due to Lack of nutritious food most of them are malnourished this adversely affect both present and their future generation.

Objectives of the Study

- To study on Increase the economic availability of traditional tribal food in Hyderabad Karnataka
- To study on Increase the awareness tribal food and use of traditional ways of being active in Hyderabad Karnataka.
- To study the economic impact of development on the food system on tribal community in Hyderabad Karnataka.

Table: Decadal growth rate for SC, ST, Others in Hyderabad Karnataka (%)

Year	Scheduled Caste	Scheduled Tribe Population	Others	All
1961-71	23.51	106.34	23.87	24.2
1971-81	45.33	689.19	17.84	26.75
1981-91	31.70	4.96	20.11	21.12
1991-2001	16.21	80.82	14.37	17.51

Sources: Registrar General of India, Census 1991 and 2001.

The table is a comparison of ST Literacy rate by Sex between India and Hyderabad Karnataka for 1991 and 2001. It is visible that in 2001 69% is literate population when as only 64.6% of STs are literate in Hyderabad Karnataka.

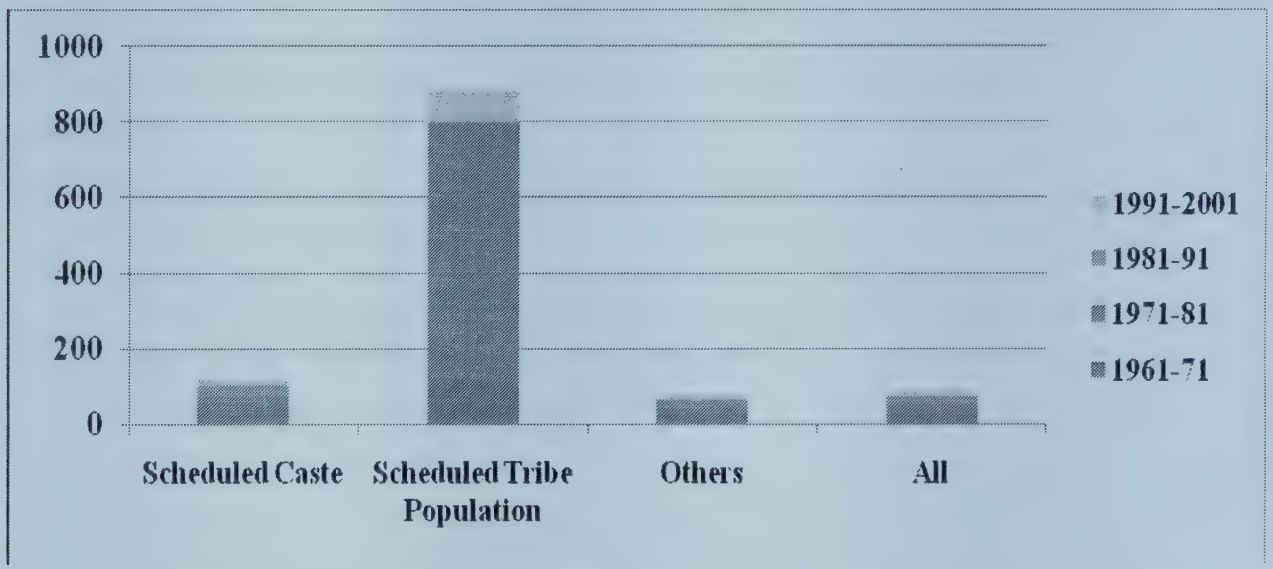


Table: 02 Scheduled Tribes' Literacy Rate by Sex and Region (1991- 2001)

State/ Country	Area	1991			2001		
		Person	Male	Female	Persons	Male	Female
India	Total				47.1	59.2	34.8
	Rural	29.6	40.6	18.2	45.0	57.4	32.4
	Urban				69.1	77.8	59.9
Karnataka	Total				48.3	59.7	36.6
	Rural	36.0	47.9	23.6	45.3	56.9	33.3
	Urban				64.6	74.4	54.3

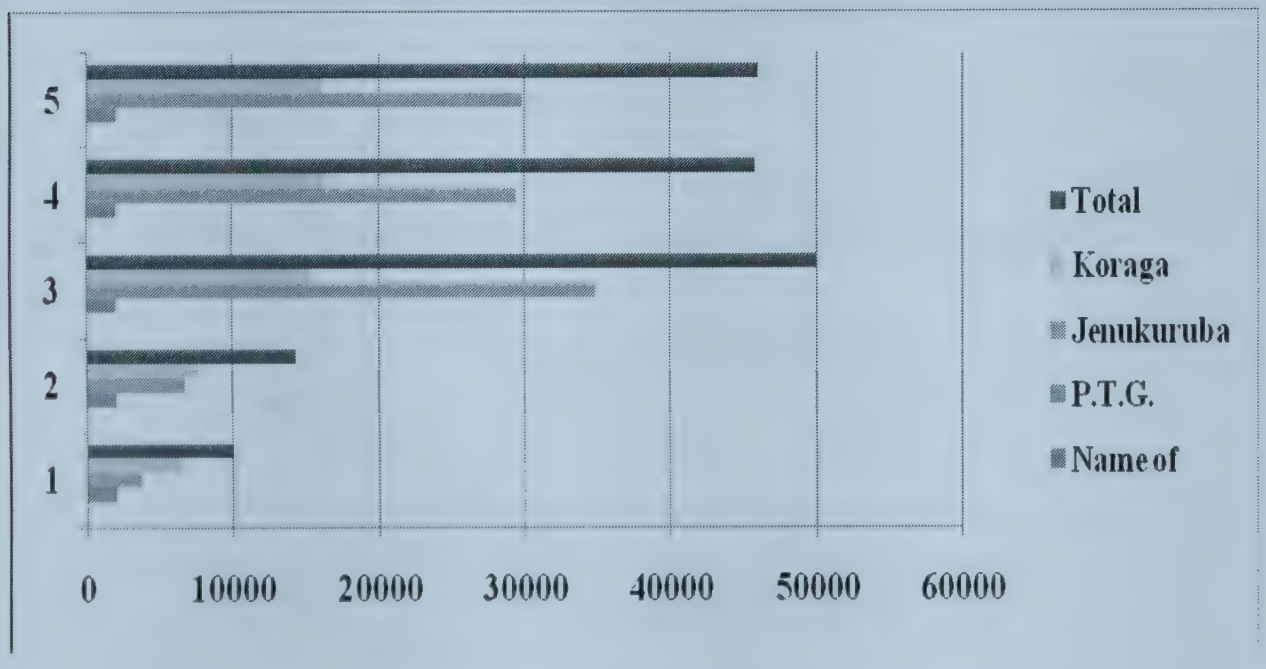
Sources: Registrar General of India, Census 1991 and 2001.

Primitive Tribal Groups in Karnataka: Primitive tribal people are those who live in forests and have no direct link to modern society. Table 03 give a clear picture of the decadal population growth of two important tribal communities namely Koraga and Jenukuruba.the population which was in hundreds in 1960s has shown an increasing trend over decades.

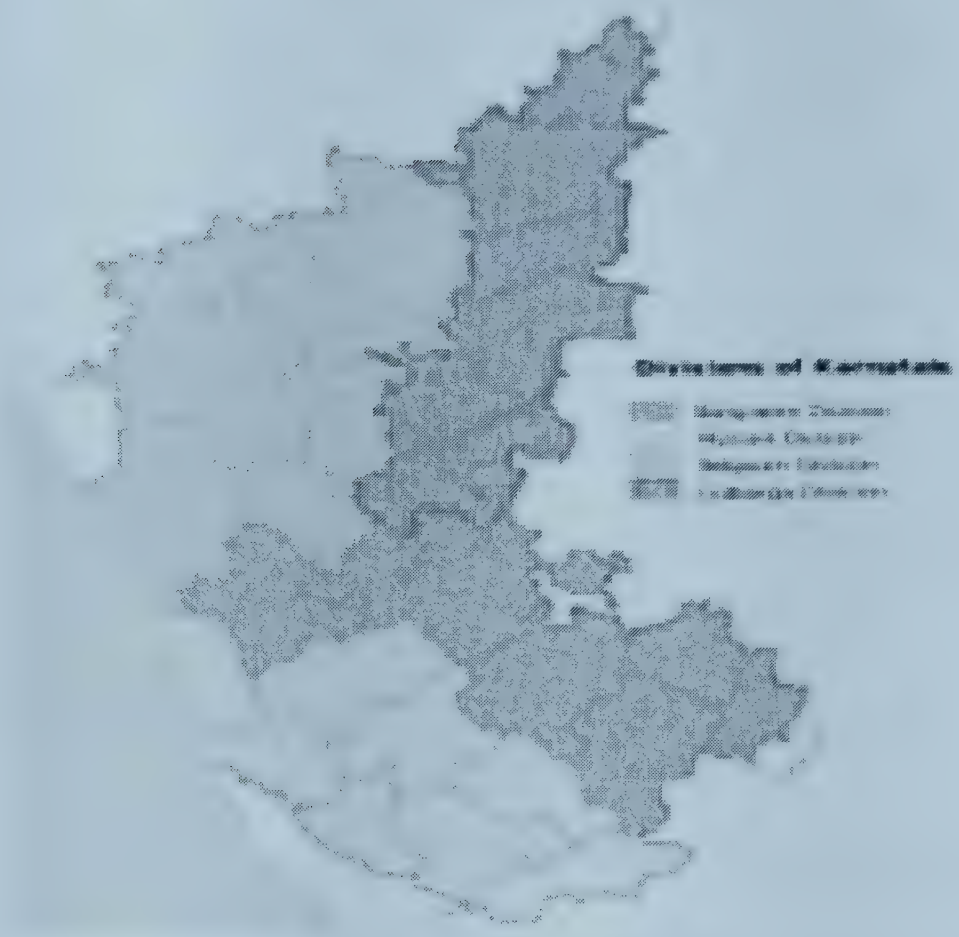
Table: 03 Decade Population of Primitive Tribal Groups in Karnataka

Name of. P.T.G	Population				
	1961	1971	1981	1991	2001
Jenukuruba	3623	6656	34747	29371	29828
Koraga	6382	7620	15146	16322	16071
Total	10005	14276	49893	45693	45899

Sources: Anthropological Survey of India Calcutta.



Map For Karnataka



Tribal Traditional Food System in Hyderabad Karnataka Map

Methodology

Elderly persons who have a practical know how of plants used in Tribal Traditional Food System in Hyderabad Karnataka Region. The plants have been arranged in alphabetical sequence tribe-wise. An abridged description of the plants, their family, tribal names including their medicinal applications to cure difference ailments are furnished herein, The secondary data available regarding the achievements of the Tribal Traditional Food System in Hyderabad Karnataka Data was gathered from secondary data source. Secondary information was obtained from books, statistical data, graphs, charts, use of census data and newspaper. Others are maps and audio visual materials such as photos, film, TV and radio collected from documented sources and electronic sources, journal and thesis of students from libraries.

Limitation of the Study

- The study is limited to Hyderabad Karnataka district wise only.
- The conclusions drawn on impact of food security, strictly limited to Hyderabad Karnataka district alone.

Review of Literature

Ashok Kumar H. (2014) the paper presents the Tribal women in Panchayati raj Institutions. It also highlights the social composition of elected members and their participation in the decision making process in PRIs. India has one of the largest tribal concentrations in the world. Prior to the adoption of Indian constitution the tribes were variously termed as aboriginals, adivasis, forest tribes, hill tribes, primitive tribes etc. Up to 1919, the tribes were included under the head of depressed classes, the Indian Franchise Committee in 1919 accorded a separate nomenclature for the census reports in 1931 primitive tribes; 1941 tribes and 1951 scheduled tribes. As per the 2001 census, the tribals inhabit in almost all the states and union territories. The government has identified more than 630 tribal communities in the country. Scheduled tribes have been divided into three major groups based on their distribution in three well-defined zones viz., the southern, the central and the northeastern zones. The

word tribe has been defined clearly in the Constitution of India. Article 342 of the Constitution of India empowers the President to draw up a list of scheduled tribes in consultation with the Governor of each State subject to the revision by the Parliament. According to Oxford Dictionary "A tribe is a group of people in primitive in barbarous stage of development, acknowledging the authority of a chief and usually regarding themselves as having a common ancestor". Kottegala Grama Panchayat situated in Hunsur Taluk of Mysore District, constitutes of 7 villages. This village panchayat is located 9 kms from Hunsur taluk head quarter dominated by Soliga tribes.The languages of the people is Kannada and Telugu. The study has revealed that women leaders in Kottegala have exhibited their determination to occupy the public place; though there are hurdles in the process of empowering women. In order, to overcome the hurdles in Dodda Hejjuru and to make the „empowerment process , sustainable the Elected Women Representatives need proper orientation, information, counseling and sensitization continuously through NGOs, where the women members and thereby draw support from their presence.

Dr. H.H. Bharadi (2018) Chitradurga district is an administrative district of Karnataka state in southern India the tribal population is identified as the aboriginal inhabitants of our country. They are seen almost in every State of India. As the name implies, tribes are 'Adivasi' or original dwellers, living in the subcontinent. Tribal development aims at increasing the incomes and strengthening the material aspects of tribal culture. The folk literature of Kadugollas of Chitradurga is rich. Folk singers like siriyajji, Eranna of yaraballi and their contribution is in vogue today. The inhabitants of hamlets have reposed more confidence in ancestors and elders, and they worship as deities. The tribal community has been giving importance to kinship is a practice. The majority of tribal are agriculture labourers, small farmers and they have shifting of cultivation, but the cultivation depend upon the rain. They have been growing traditional crops, like food grains, like Ragi, Jola, Both Kadugollas and Myasabedas have given utmost important to security and protection. The Kadugollas and Myasabedas are the two tribes found in Chitradurga in the plain. Despite many researchers have studied the tribes.

American Indian and Alaska Native tribes are uniquely affected by climate change. Indigenous peoples have depended on a wide variety of native fungi, plant and animal species for food, medicine, ceremonies, community and economic health for countless generations. Climate change stands to impact the species and ecosystems that constitute.

Alka Sharma (2009) The health system and medical understanding of the tribal's over the ages is recognised as conventional healthcare system and these depend both on herbal and on psychosomatic illness-based treatment. The present study attempts to explore the regional variations in the healthcare practices among the tribals of three different regions in Andhra Pradesh. It is found that the tribals in the state are in the different stages of epidemiological transition. The utilisation pattern of modern healthcare services by them varies widely across the different regions of the state. The study was conducted in the Vishakapatnam (Region I), Adilabad (Region II) and Medak (Region III) districts of the state. Since the study intends to focus on the regional differences in the utilisation of healthcare systems, analysis was made region-wise. While the tribal's have started to accept primary healthcare services, the respondents from the Region I still largely depend on traditional system of medicines.

Subarna Roy, Harsha V. Hegde (2015) the south Indian State of Karnataka, once part of several kingdoms and princely states of repute in the Deccan peninsula, is rich in its historic, cultural and anthropological heritage. The State is the home to 42, 48,987 tribal people, of whom 50,870 belong to the primitive group. Although these people represent only 6.95 per cent of the population of the State, there are as many as 50 different tribes notified by the Government of India, living in Karnataka, of which 14 tribes including two primitive ones, are primarily natives of this State. Extreme poverty and neglect over generations have left them in poor state of health and nutrition. Unfortunately, despite efforts from the Government and non-Governmental organizations alike, literature that is available to assess the state of health of these tribes of the region remains scanty. It is however, interesting to note that most of these tribes who had been original natives of the forests of the Western Ghats have

been privy to an enormous amount of knowledge about various medicinal plants and their use in traditional/folklore medicine and these practices have been the subject matter of various scientific studies. This article is an attempt to list and map the various tribes of the State of Karnataka and review the studies carried out on the health of these ethnic groups, and the information obtained about the traditional health practices from these people.

Suggestion and Conclusion

The Indian state has entered the arena of tribal development/ empowerment mostly after 1980. Till then the government of India was ignorant and indifferent to protect and empower the tribal people; The macro socio-economic as well as political changes of the decade of 1970 s has forced the Indian state to design and implement certain development and welfare programmes to achieve the goal of "Social Justice" by protecting the vulnerable groups of society like tribal people; Include tribal culture, traditional knowledge systems, tribal history and vocational skills training in the school curriculum.

- Encourage nutrition security by promoting kitchen gardens.
- Promote organic forming, conservation of traditional seed.

The Kadugollas and Myasabedas are the two tribes found in Hyderabad Karnataka in the plain. Despite many researchers have studied the tribes, the social and economical changes, identification and uniqueness of tribes and how the communities receive the changes needed to be studied. With this purpose the study was undertaken. But today it is disturbed one. Despite these problems and challenges, they have retained the culture of tribes. Accessibility of proper health care facilities, advanced checkups and treatments are not affordable by majority of them together with pressure of family planning exerted by the state agencies leading to depopulation of their community. No wonder, the population of the Koragas is declining fast and they are entirely destroyed from our nature itself. While it is often reiterated that human development is people centric, it is not always people driven because those who are most needy and whose human development indicators are low are unable to voice their demand.

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7

Socio-Economic Status of Tribal Communities in Karnataka State

Nagaraja J.

Abstract

Social and economic justice, equality of status and opportunities and cultural and educational status are insured by the Constitution of India for all citizens and also provide enriched provisions for scheduled caste and tribes. Cultivation is the primary occupation participated by the most heads of the sample households. Income from cultivation support majority of the sample population. More than 83 per cent of the agriculture has from income around below Rs. 5000-10000 level. Even daily wage labours are present in the sample population. There is a need to put more attention on educational aspects of scheduled tribes, where this only can motivate them for future life. The study revealed that there are two different scheduled tribes (Jenu Kuruba and Soliga) residing in the selected study area. The present study has used both primary and secondary sources of data. The secondary source of data has been collected from several Reports and documents of the Karnataka state. The literature has also been gathered from published articles, books and Govt. reports. In the study area, the higher percentage of respondents reported that the main cause of backwardness and poverty, as well as lack of education, lack of awareness among govt facilities (Programmes), culture constraints, Patriarchal

system such as the low status of tribal communities (Jenukuruba and Soliga). The objective of this research paper is to find out the socio-economic condition of the Iruliga tribe in Karnataka. To suggest the ways and means, for their overall development. This study is mainly based on the primary and secondary data. Primary data is collected through the field study. This paper reveals that the tribal people are lagging behind the mainstream population with respect of their economic, social and cultural aspects. Even in this global world they are still continues their traditional way of life.

Keywords: Socio economic status, Tribal people, Agriculture

Introuduction

> Development of the tribal's should be according to the "lines of their own thinking".
>
> —Jawaharlal Nehru

Tribal population constitute around 8.6 per cent of the total population of India. These communities are varied from their belief, customs, traditional and religious practices. The above all are documented in their oral epics and songs. Tribal communities too have their legends about birth and death meaning of the universe. Tribal people believe that "The ultimate purpose of life is the creation of a meaningful order through imitation of the celestial model transmitted by myths and celebrated in rituals. (Madhu-2002) Fifty communities have been currently identified as tribes in Karnataka. Karnataka has a sizable population of tribal people. There are 34.64 lakhs tribals distributed in various regions of Karnataka as per 2001 census. Raichur and Bellary contain large number of tribal communities. They are Gaudalus, Hakkipikkis, Irruligas, Jenu Kurubas, Malaikuds, Bhils, Soliga, Betta (Kadu) kuruba, Gonds, Chenchus, Koyas, Yeravas, Haleyas and Koragas. The Tribal literacy rate in Karnataka is 36.01 percent. (census-2001). Present paper reveals the socio-cultural and economic life of Iruliga tribe in Karnataka.

In Integrated Tribal Development Programme Districts, 6 Project Co-ordinators are working in Mysore, Kodagu, Chamarajanagar, Dakshina Kannada, Udupi and Chickamagalur Districts. 23 Large Adivasi Multipurpose Co-operative societies (LAMPS) 13 and 4 district tribal welfare officers are functioning

in Chitradurga. There were four revenue divisions namely Bangalore, Mysore, Belgaum and Gulbarga which were abolished in 2003 as part of an ongoing process of administrative reforms. The state has an area of 1,91,791 sq. km, which constitutes 5.83 per cent of the total geographical area of India. Karnataka has four natural regions: the west coast, the Western Ghats or Malnad, the northern maidan and the southern maidan.

Importance of the Study

The main problem in the society is that there is no proper awareness and understanding the tribal people. In government point of view, even the government has taken lot of schemes benefiting to them; the whole benefits not reached them properly. Most bankers hesitate to give loans to them, because they don't have proper income and status in the society the aims of the study are to identify to what extent the concept.

Objectives of the Study

1. To study the Socio-economic status of the Iruliga tribe.
2. To understand their lifecycle rituals.
3. To suggest the future plans and programmes to improve their present condition.

Data and Methodology

The present paper is mainly focused on the socio-economic situation of Iruliga tribe. The material of this study was collected through review of literature and field survey. The study considered both quantitative and qualitative data. To improve the quality and reliability of the information collected from the sample survey, a number of persons from different tribal settlements were chosen for in-depth interview.

Geographical Distribution

Fifty percent of Iruliga population is found in Bangalore Urban and Rural District and the remaining fifty percent spread in Hassan, Bidar, Gulbarga, Shimoga and Ramanagaram and other District.

Settlement of Iruliga Tribe

Earlier they lived in cave and these cave's were usually close to the forest for hillock and many families use to live in cave,

which helped them in the hunting occupation and storage of food. (People of India-2003) They used to divide the time equally in hunting and raising their children. Then they started to build their hut by using bamboo, grass. Now they started to build their house with clay and bricks. Due to the efforts of Government they are living in the house made by stones and having tiled roof.

The Scheduled Caste population constitutes about 16.2 per cent of the total population in Karnataka. The Scheduled Tribe population is about 6.6 per cent of the total population. The tribal population of Karnataka increased to 34.64 lakh in 2001 from 19.16 lakh in 1991. The decadal growth rate during this period is as high as 80.8 per cent, caused not by a spurt in fertility rates but by the addition of several new tribes to the Scheduled Tribes (ST) category. Nayakas sub communities population contains 84.25% among tribes in Karnataka.

Even though there are 49 tribes notified in Karnataka, (not included siddi tribes), about 6 to 8 tribes account for over 90 per cent of the total scheduled tribal population in the state. The list of major tribes and their regional concentration has been provided in the table.

It is clear from the table that Nayaka and Kadu Kuruba cover over 75 per cent of the total tribal population and if Marathi, Jenu Kuruba, Gond, Koya and Koli Dhor are also included along with Nayaka and Kadu Kuruba, they account for over 95 per cent of the total scheduled tribe population in the state. It may be relavant to mention here some of the anamolies in listing the people belonging to different tribal groups. The scheduled tribes being highly backward do not correctly report the name of their tribe. For instance, many times Marathi Nayakas declare themselves as Nayakas and Beda, Talwar and Valmikis also declare themselves as Nayakas. In some areas the Kurubas who are leading a settled life as Shepherds are reporting themselves as Kadu Kurubas and Jenu Kurubas. (Muthurayappa 2000)

Sex Ratio

The sex ratio for Scheduled Tribes (972) is higher than the all India average (964) for STs as well as the state average (965) according to the 2001 census. There has been a perceptible improvement in the sex ratio of STs since 1991 when it was 961.

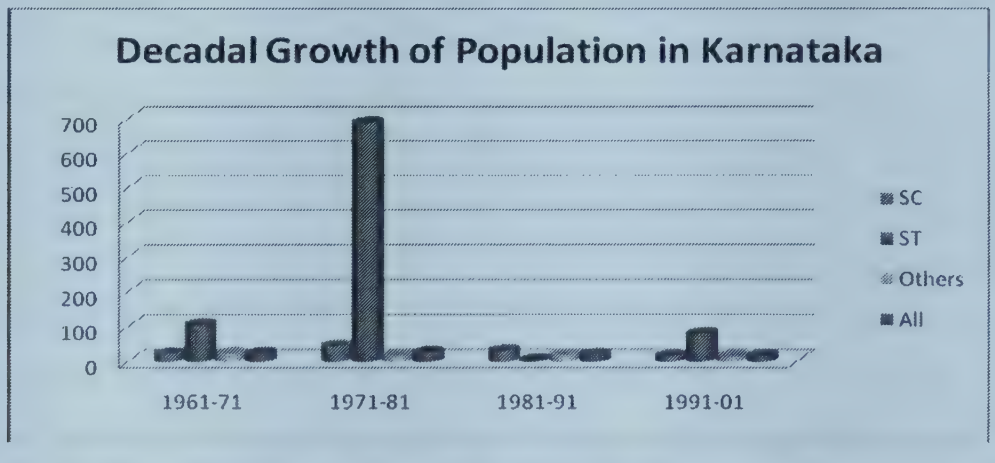
Among the southern states, Kerala performs well with 1,021 followed by Tamil Nadu (980). Andhra Pradesh is below Karnataka with 971. The child sex ratio for 0-6 age group is also higher (960) than the state average of 946. Culturally, there is greater gender equality among the Scheduled Tribes compared with the general population, which is largely shaped and driven by a male-dominated discourse that priorities son preference. Across districts, one impressive finding is that Udupi (1023) has a sex ratio higher than Kerala followed by Kodagu and Bagalkot (996) while Bangalore Urban, has the lowest sex ratio (913) followed by Haveri (941), Dharwad and Bijapur (944) and Bidar (950).

Table 1 Decadal growth rate for SC, ST, Others in Karnataka (%)

Year	Scheduled Caste	Scheduled Tribe Population	Others	All
1961-71	23.51	106.34	23.87	24.20
1971-81	45.33	689.19	17.84	26.75
1981-91	31.70	4.96	20.11	21.12
1991-2001	16.21	80.82	14.37	17.51

Source: Registrar General of India, Census 1961-2001.

Table 1 is a comparison of decadal growth rate of St population. It is visible in the graph that ST population visibly has risen during 1971-81 and there is no significant rise in the next decade. This is not due to their increased fertility rate but due to inclusion of some more communities under ST group.



Graph 1: Decadal Growth rate for SC,ST, Others in Karnataka (%)

Literacy

Literacy, the basis of all education, is as essential to survival and development in society as food is to survival and development of the human body. It is a well accepted fact that access to knowledge is crucial to improving the human development status of people. Improvements in literacy levels have positive spin-off effects, such as better health indicators and an increase in productivity, which can increase the income levels of poor people significantly. Education has long been recognized as an agent of change. Investment in human capital, especially education, in the developed nations testifies to the economic returns of human capital (Becker 1964). Successful population policy is directly linked to successful education policy. Success in raising literacy rate and school enrolment rate while reducing drop-out rate, especially for weaker section (SC/ST) women, are closely correlated with the delayed onset of marriage and child birth, improved mortality for both mothers and children and reduction in family size. Education is the foundation for access to the benefits of the information revolution that is opening up vistas on the whole world.

Religion

They worship the God and also devil (ancienter sole). They made a statue of God from wet mud. They worship the Kabalamma, Maramma, Madduramma, Halemaramma, Konamari as their female god and Madappa. Srigalamuni, Vargalamani and Jademuni as their male god. For each God there is a separate myths. They worship these Gods and goddesses only because they have more power compare to other gods. They are celebrating Ugaadi, Gowri, Shankranth, Shivaratri and and other festival.

The socio-economic condition is very important for in our life. The tribal people earn low level of income which does not fulfill the basic needs. The Government has to provide provisions like loan facility and other development programme to improve their economic level.

Conclusion

While it is often restated that human development is people centric, it is not always people driven because those who are most

needy and whose human development indicators are low are unable to voice their demand. Their living conditions in the villages are not favorable. Many of them don't even have a land certificate for the place where they stay in and most people are not getting the benefits which has to be implemented to them from the government. As a result they don't have basic amenities like electricity and roads connecting to their villages. Luckily very few of them are getting water supply and bore wells as a source of water. These circumstances have resulted in a situation where the Iruliga are virtually cut off from the mainstream of the society. They are totally ignorant about the happenings in the external world to the extent that they don't even know the benefits that they are eligible to receive as a Schedule Tribe. This state of affair is the result of their illiteracy. Taking advantage of this, the landlords cheat these people into signing the land granted to them by the government against paltry loans given to them by the landlords. The above stated facts are only a tip of the iceberg of the kind of life that the Iruligas are leading. It would suffice to say that this community needs a lot more attention from the government and the society at large.

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8

Traditions and Tribal Uniqueness

Santosh Naik

The English word tribe has come from the Latin word 'tribus' which signifies a particular type of common and political organisation which is alive in all these societies. The name 'tribe' refers to a category of people and designates a step of development in human society. As a type of society the term signifies a set of typical features and as a point of advancement it connotes a definite form of social organisation.

The word 'tribe' means a part of common organization, mainly between primitive people but existing in some present societies, consisting of a group of people claiming a common heritage, usually contributing a common way of life, and originally living together under a chief of head-man (Tiwari and Sharma, 1989).

These tribes were very much dependent on forest for their day-to-day needs, including food, shelter, tools, medicine, and in some cases even clothes. As long as the tribes were in control of forest and use to have an open use of its produce, they had no difficulty in meeting these needs. In turn they preserved the forest as it was their life support system.

It is being widely seen today that the traditional features of tribal life is gradually changing from being deeply ingrained in

tribal customs and traditions to something that is more modernised, in a developmental sense, due to adaptation of modern ways of living and altered life-style pattern.

Tribal Culture: The tribal people express their tribal culture and distinctiveness in their social organisation, language, rituals, and festivals. It is a precondition for members of a tribe to process a strong feeling of identity for a tribal society to form.

Traditions: An inherited, established, or customary pattern of thought, action or behaviour (as a religious practice or a social custom).

Customs: Practices followed by people of a particular group or region. Here customs are defined in the context of practices followed by tribal people related to their festivals and marriages.

Religion: The tribal's believe that their religions have narratives, symbols, traditions and sacred histories that are intended to give meaning to life.

Modernisation: The tribal people have started the act of improving and adopting the process of modern ways, ideas.

Urbanisation: This is the aftermath of industrialisation, where economic restructuring of a place brings in rapid changes in the social life as well.

Tribal cultures and traditions need to be preserved. These are our indigenous cultures and traditions and if we do not take the effort to preserve them then we would lose a life that was once an integral part of our everyday existence. The goals should be to let people develop along the lines of their own ingenuity and avoid imposing anything on them and to encourage their traditional art and culture, their land and forests respected to the maximum. Tribal people should be allowed to administer themselves and avoid entry of too many outsiders into tribal area in the name of administration, without overwhelming them with too many schemes and work in cooperation with their own social and cultural institutions. The development factor should be judged according to the perceived indices of actual level of human development seen in the context.

"The worldview of the tribal groups in India is not a static picture of their universe nor is it a closed system; it incorporates

the world which, in turn, guides their day-to-day life and culture Saraswati (1991), so the changing perceptions and tastes of the people in the tribal areas are changing the surrounding environment".

Ghurey (1959) says "the tribes as backward Hindus as according to him, the tribes of central India are neither isolated from the Hindu caste of the plains in the terms distribution and tradition, nor are they true autochthonous in their present habitat".

Fordham (1998) suggests that because language is a vessel of culture, so its loss can be harmful to the cultural heritage if it is continued. Language loss compromises tribal uniqueness and sovereignty. Moreover, their cultural heritage and identity also gets separated from their children, preventing them from communicating with elders and from participating in their language community.

Modernisation has its positive aspects too, modernisation has brought along with it education and literacy which has helped the tribes to get themselves better living conditions and has also aided them from being exploited by the non-tribal groups. It can be seen from the results that most of the tribal encourage their children to pursue education and send them to schools and colleges for education. It is also seen from the study that in many cases the parents are not well educated or sometimes not at all educated but they prefer to send their children to school. On the other hand Government has also been actively participating in providing education to the backward people by employing various schemes and facilities that helps the poor people to get educated.

In earlier days the tribal used to practice agriculture and herding of cattle. They used to cultivate the land which not only helped in maintaining the fertility of the soil but also helped in preserving the natural environment at its best, but today in this developing scenario the practices of agriculture and cattle herding is at its extinction level. Workings in factories and corporate offices have become the trend, and the agricultural practices are no more being carried amongst the tribes, with very few tribes today having any land-holdings.

It is good to know that now tribal communities are aware of education and its value but it is sad that their own new generation who are highly educated youths are not that much aware of their own tribal religious culture and practices. The youth are the group who can retain and participate in the process of carrying forward their culture, but it was not in this case. Most of them do not know even their tribal languages; they do not know the significance and the importance of many religious practices, the cultural ceremonies and many more activities practiced in their day to day life. Most of the young people refuse to carry forward many of their social rules and customs. In the rush of modernisation they are leaving behind their own cultural heritage by adapting and accepting other cultures.

Time has changed and modernisation has made its influence visible on the society. People are getting civilized day by day and their life-style is changing with time and so are the tribals. Drastic changes are being perceived and the rich cultural heritage that once was the identity of the tribes is no longer being followed.

The tribal used to worship the nature, like trees and mother earth and they protected them, but today there are very few persons left who follow these practices. Though the practice of sacrifice which was once practiced by tribal, and which is no longer being practiced today, is a positive change in itself. The practices of body inscriptions and tattoos have changed though the individual tribes believe that it differentiates them from other tribes, but still their children do not follow these practices. Practices of washing hands of guests are still followed amongst the tribes and the dancing style are still practised during ceremonies and celebrations and songs in their own languages are sung. All these traditions provide certain uniqueness to each tribe. But, the use of traditional crafts and equipment like pots, baskets, mats etc. are rarely used amongst the tribes. The practices of miracle and healing through herbs was a knowledge and ritual that was passed on from their ancestors have almost come to an extinction, since most of them prefer visiting a doctor and moving to a hospital in case of diseases. On being asked if they believed that their children should have knowledge about their tribes, the

response was invariably on the affirmative, yet on the other hand, they also want them to be educated and literate as they perceive that this will help them in their future and to be competent enough to be a part of the society. On being asked regarding the cultural activities like songs, dances, prayers, stories, etc. which they follow during ceremonies of celebration and sorrow, their answer to this was that during celebratory ceremonies like marriages, births and religious festivals, all cultural activities like songs, dances, prayers, stories etc. are practiced, but during sorrowful occasions like death, they mostly preferred only prayers and songs.

Earlier tribal women used to know how to prepare the local handmade products of their community and they used to practice it in their daily life. But when they were asked whether their family members used to practice in making the local products, they replied that now days very few people are involved in, or are interested in making those local products like brooms, mattresses, baskets, vessels, cutlery etc. Yet, the present study revealed that the knowledge of making only brooms and mattresses is available with the tribal but they are rarely making use of these traditional skill forms anymore.

The tribal people, they were asked what were their views regarding modernisation in relation to their tribes, whether modernisation helps in development or does it diminishes the cultural values. Majority of population said that modernisation helps in their development, economically and socially and only very few people said that due to modernisation extinction of culture happens. People today want to be modernized so that they can satisfy their needs and to cope up with the changing scenario. Needs of the people have increased and in the rush of satisfying their needs people have lost their originality and want to come along with the mainstream. It depends upon each tribe to help them to tackle this situation and it becomes the responsibility of the government to support the tribes to preserve their culture, by providing necessary requirements for their development.

As modernisation has entered tribal lifestyle, there is a chance to lose the traditions and tribal uniqueness in the long run, in the

changing scenario. The younger generation among the tribes are changing towards modernisation and attempt should be made such that enough support should also be given to them to practice the traditions and cultural customs of their tribes. Traditional values should not be lost in the fast progress and in the direction of modernisation. At present, there is no normal place or institutional services in towns and cities for getting together and conducting societal and cultural events for the tribal people. These infrastructural issues can very well be addressed by the system and policy makers. As we step forward into the twenty first century, there is a need to protect and promote these traditions or they will be lost forever. The art, history, tradition and the awareness of indigenous knowledge should be preserved so that the future generation won't be deprived of their culture. More research activities for preservation of tribal culture and tradition should be encouraged. It is the moral responsibility of the youth group that they must know the importance of their culture and tradition.

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9

Gender and Class Conflict in *The God of Small Things*

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Abstract

The novel depicts the confrontation between the haves and haves not of the society. The conflict between the high and mighty, the low and weak. 'big man, the Laltain and small man, the Mombatti.' The God of Small Things brings about the position of the womenfolk in India. The novel explores before us the constant struggle of the woman. The women in the novel undergo constant exploitation in the male dominated conservative framework. The fabric of the society is nothing to offer to the unfortunate forsaken women like, Ammu, who is literally forsaken everywhere and everything. The greatest pain of it all comes when they are inflicted by ones who are so called your 'own people'.

Keywords: Confrontation, Conflict, Laltain (lantern), Mombatti (candle), Frustration, Marginalized, Untouchable.

The protagonist of the novel Ammu depicted by Arundhati Roy from her childhood to her youth. Ammu is seen brave and troubled childhood rather tormented schooling years where she had been subjected to all the cruelties inflicted by her father to her and her mother. Pappachi, her father who hit with a brass vase in Mammochi, her mother in a sheer fit of schizophrenia, tore her new pair of shoes. She was deprived of the decent

education because she was a girl. Her father's frustration can be seen in the novel, he was not satisfied after beating up his wife and children, kicked the furniture, broke table lamp and tore the curtains. Marriage was not a pious relationship but a point of domination of a man over woman.

Ammu's life had been a series of tormenting incidents. As a child she faced lot of nightmare experiences, full of sadness, disgust and frustration, which any child should not have been subjected to, for childhood is a world of innocence and simplicity. As Arundhati Roy uses the term God of big things and God of small things which are put together two images as 'Laltain' and 'Mombatti' like those of Shakespeare's major images e. g: sea and animal in Othello and disease in Macbeth. Laltain and Mombatti are highly suggestive terms, both dispel darkness. Lantern represents stronger and well protected, well fed so that it faces bravely the blowing wind, whereas Mombatti is more vulnerable one. Candle can be easily distinguished by a sudden gush of wind or air. As Roy put in she is the 'Mombatti' who cannot face the surge of the wind. As a little child, she saw the conditions where her father Pappachi, used to inflict all the cruelty on her mother. Her father's discrimination towards womenfolk clearly shown here. She was devoid of highest education because her father thought that college education corrupts a woman. On the other hand, her brother is sent to Balliol college, Oxford.

Ammu was literally choking in the atmosphere of her house, where she constantly saw her mother suffer, the uncongenial atmosphere where she had to help her mother in the housework. The underlying frustration, whereby she could not pursue her higher education, literally starts struggling Ammu. As Ammu wanted to rebel against old customs and to break free from the shackles of this uncongenial atmosphere and the antipathy of her family members she felt like a prisoner in Ayemenem house. It was not long before she wanted break free and move in the clear sky. Through the character of Ammu, Roy shown that right from the beginning women have been subject to all kind of atrocities, biases and partial behavior. She has been considered as a sex object and as a being to be suppressed and believed to be a part of the weaker gender, a belief nursed by majority of people.

Ammu's freedom came when Pappachi agreed to let her go to Calcutta to pay a visit to a distant aunt's wedding. There she met her future husband Chacko, an assistant manager of a tea estate at Assam. She hastened to marry him because that was the only way of refuge, moreover she knew that people of Ayemenem would never agree to her plans. As the author says: Roy (1997, p. 39)

> "Ammu didn't pretend to be love with him. She just weighed the odds and accepted. She thought that anything, anyone at all, would be better than returning to Ayemenem. She wrote to her parents informing them of her decision. They didn't reply."

They (men) do not view womenfolk to be equals but as a mere toy and the dust to be shrugged off a doormat. Arundhati Roy tries to defeat this notion by advocating the case of Ammu who is forever treated with bias and discrimination. Kochamma being a woman falls under the category of Laltain (Lantern) in the novel. The character of Baby Kochamma is a perfect blend of tyranny and villainy. She is an absolutely frustrated, deserted and isolated character who becomes a sadist and torments all around her and deprives them of those things which she always hankered for. When she was young and with a full of youthful zest, innocence and defenselessness as of Mombatti. She tried hard to get her love Father Mulligan and kept no stone unturned to attract his attention but since she fails miserably, her inner struggle, torment, torture and frustration turn her into a 'Laltain the God of Big things of the novel in the latter course of the novel. At the very onset of the novel (ibid p. 20) she is described as "sitting at the dining table rubbing the thick frothy bitterness out of an elderly cucumber."

This sentence itself is well crafted to bring out all the shades of the character of Baby Kochamma. Baby Kochamma wants to eat or preserve this cucumber only after rubbing and cutting. As the (Ibid, p. 20) says:

> "she worked on the cucumber with an air of barely concealed triumph. She was delighted that Estha had not spoken to Rahel. That he had looked at her and walked past."

The untouchables of Kerala during the period that Arundhati Roy depicts in her novel were victims of social ostracism. The marginalized or the untouchables have been the must pathetic figures of our country. Untouchability was the greatest hampering process which has always been a blood sucking leech to the Indian society. Velutha, who is projected as an untouchable, Christian Parvan, living at the mercy of forces social hegemony. Velutha stands apart from the others of his class-those cravling untouchables paravans. Ammu's relations with Velutha are viewed with a lot of contempt by the people around her because they term it to be illicit, unethical immoral and sinful whereas when Chacko is seen flirting with a lowly woman his musings are termed as 'Man's needs'. In a biased and male dominated society where Chacko gets away with everything and Ammu gets severly punished for every 'sin' she commits.

Chacko depicted as highly self-centered character in the novel. He is a selfish person who wants to lead a comfortable luxurious life besides the fact that he too has faced frustration, and misery on the personal level. He is divorced by his wife Margaret Kochamma, later his daughter too dies by drowning. So at a personal level he has to face great losses. His character can be revealed by the Roy (ibid., p. 53) following lines:

> "We are prisoners of war. Our dreams have been doctored. We belong nowhere. We sail unanchored on troubled seas. We may never be allowed ashore. Our sorrows will never be said enough. Our joys never happy enough. Our dream never big enough. Our lives never important enough. To matter."

In "The God of Small Things" conflict exists at the individuals and the societal levels. The novel graphically shows that people are helpless to resolve these levels of friction. The ongoing conflict inherent of social stratification at various levels. Those that refuse to bow to society propriety are destroyed by it. Velutha, the God of Small Things, loving Ammu and Rahel and Estha (red varnish under his fingertips), is the allowed by madness and destroyed physically and maliciously by the enforcers of the law.

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10

A Critical Study of Tribal Identity Ingopinath Mohanty's the Ancester

Dr. Bhujendra Singh Rathod LR

'Tribe' means a group of people living at a particular place from centuries. Tribe's identities are differently by named at different places according to their geographical positioning, their social stratification in the society and so on which makes them distinctive from others. Tribes are rich in their culture, customs and folk tradition etc. There are few authors all over the world who writing tribal identities in literature and their social life is rich in their creative works. The foremost objective of this research paper is to analyze the tribes issue in literature as a discourse in societal, customs, traditional, rituals within the reference of the writings of Gopinath Mohanty's short Odiya novel **The Ancestor** or **Dadi Budha** published in 1944. He is a noteworthy novelist who has made a bold attempt in rising of canon in tribal literature. This research paper is based on tribal traditional identities and historically transformed images, rituals, customs, and social structures of their own common, but diversified culture. The paper reveals the predicaments faced by the tribes and how far the government and neighboring village or town citizens supported the tribes for their overall development. A thematic approach from tribal identity concerns perspective has been adopted for this research paper.

Keywords: Identities, Transform, Images, Thematic, Traditional, Rituals, Culture and Hegemony.

The word "tribes" refers to a culture heritage and historical identity concept. It is used for the tribe as a separate group of persons having their own identity, and cultural traits. This society lives in isolated areas and their social life style is different from the main stream society. Its culture, customs, rituals and traditions are in heritage from the earlier generations and moves to the next generation. Tribes are named differently at different traditional identity places according to their customary, geographical positioning, their social stratification in the society and so on which makes them distinctive from others. The foremost objective of this research is to analyse the tribe's identity issue in literature as a discourse in societal, customs, traditional rituals within the reference of the writing of Gopinath Mohanty's The Ancestor. A thematic approach from tribal identity concerns perspective has been adopted for this research paper. Gopinath Mohanty is first Indian Oriyan language tribal writer, he has composed 24 novels, short stories, plays, and autobiographies. His mostly literary works have translated intocolonial language, who has made a bold attempt in raising of Canon in tribal literature. Mohanty represent to their identity, traditional or historically transformed images, rituals and social structures of their own common, but diversified culture. The Ancestor represents a fantastic tribal world as a tiger wilderness society. The "ancestor" is an ancient date-palm tree representing the eternal ancestor; it stands for cultural heritage of the tribal identity manifest in their rituals and customs. Mohanty, in the novel visualises life in a tribal community against a cosmic background.

Gopinath Mohanty's The Ancestor is a soul. Soul is an eternal and the body is subject to death, the soul express itself in a different body after the end of one body; thus rebirth is the inevitable reality in the world: "...I am Dadi Budha, the greatest of all gods. I am the creator and the destroyer" (62-62). On the other side tribal folk tradition and literature are gradually falling into nothingness as the tribal villages are being uprooted and tribes are displaced from their environment. Their oral traditions have been recorded and documented by those who first came in contact with the tribals. The Ancestor is based on Paraja tribal community and this text is set in Lulla Village in Oddisa state

in India. Paraja tribes culture, customs, rituals, tradition and taboos etc. identities are different from main stream society and other tribal societies. The socio-religious structure is differ from tribe to tribe but most often, they run along the same line and categories. The religious practices, customs, and political system changed significantly under British colonialism in the 19th century. The Paraja tribal community became overwhelmingly Christian under colonisation. "An identity is established in relation to a series of differences that have become socially recognized. These differences are essential to its being; if they did not exist as differences, it would not exist in its distinctness and solidity." (William E.) An important event in the Mohanty novel The Ancestor is the hunt during the spring festival of Paraja tribes. This tribal society is fellow to western culture, unmarried Paraja tribal boys and girls spend the night in their respective dormitories and enjoy with wine party and romantic songs to liberty of knowing one another more intimately.

Paraja boys and girls danced.... During the dance at night the seven Domb girls, their hands around each-others waist waving a piece of cloth, jumping and shouting, would pass through the line of Paraja girls and surround Paraja boys and dance. The night grew darker as they drank and danced.... And of course varieties of sarees, coloured blousesparrot prints, star prints, tiger prints. The air over there would be heavy with the smell of scented oil in the hair. And barrel after barrel wine. (19) According to social activist Ramanika Gupta tribes have already started the struggle for identity and rights in different parts of the country. The tribes in world have their habitat usually in remote and isolated areas of the forests and the hilly areas away from the sophisticated and dominant society. Mohanty uses the story of the novel s hero," Thenga Jani, the son of Ram Chandra Muduli, the headman of Lulla village, is betrothed to a beautiful girl Saria Daan, the only daughter of Hari Jani of the same village. They come under the spell of Santosh Kumari, a Christian Domb girl" (Narayan 2). Santosh Kumari marries Thenga Jani out of love, but Paraja tribes don t allow this custom. They fall deeply in love and reject the discipline of the tribal society and leave it. After marriage both reached Assam tea garden across the

mountain from Lulla village. Both are unable to decide what to do, how to get out of this. This novel was originally written in Oriya language, the language of urban Oriya set in a rural as well as natural beauty (hills, mountain, rivers, and cave) in tribal areas. Mohanty has written enormous novels, and with even less concern for their popularity, he has taken as his subjects, not the popular romantic or less socio-political topics in his tribal literary works. This novel deals with the issues of identity in Paraja tribal customs, and rituals, including family life in marital frustration, sexual abuse, and domestic violence in marital lives which are regarded by the victims as degrading, humiliating, painful and unwanted throughout life: "They were all human beings and they had to toil in the hope of a better tomorrow, although their tomorrow might turn out to be no better than their yesterday" (43). Mohanty has written enormous novels, and with even less concern for their popularity, he has taken as his subjects, not the popular romantic or less socio-political topics in his tribal literary works.The Ancestor creates a crystalline view of Paraja customs, rituals and romance including family life in the polygamous household, the patterns of falling in love and marriage, work and play in the public communal setting and the placement of women in this patriarchal society. The Paraja tribal community understanding of man maintains a balance between man's personal identity as a unique individual and his collective identity as a member of his society. In this text Thenga Jani represents the social political and economic life style, of Paraja tribal society. The time of imperial before 1947, That time tribes were double margin form Western modernity and Indian Upper economic class, they did not identified selfidentity, Mohanty has gone back in history, to the oral tradition of the Paraja tribes and has created a novel which sheds light on their way of life and their thinking which is being corrupted by forces of a materialistic society. The hamlet consists of two clusters of thatched huts huddled together under the shade of some trees. These are its two separate "streets", in one of which live people of the Paraja tribe, while the Dombs live in other. (Paraja 1)

Gopinath's early tribal fiction Mana Gahirara Chasa (study of mental ability) and Paraja which were followed by Dadi

Budha (The Ancestor, 1944) focused the contemporary reality of tribal peoples plights and hardships. Mohanty's literary and non-literary works are elaborate portrayals of the past history and pristine culture identities of the Paraja tribal society, before the point of contact with Western power. The Paraja tribal colony presented in novels is a self-sustained community which has still retained their myths, customs, belief, religion, proverbs, tradition, tales and taboos with maximum sense of duty. But all these undergo drastic changes with the intervention of the white man. Gopinath novels map the various contours of the tribal life in its struggle against the systematic encroachment of their cultural space. Thenga Jani, the son of Ram Chandra Muduli, the headman of Lulla village, is betrothed to a beautiful girl, Saria Daan, the daughter of Hari Jani of the same Lulla village. But he comes under the spell of Santosh Kumari, a Christian Domb girl. They fall deeply in love and reject the discipline of the Paraja tribal society and leave it. Both decide to run away to Assam to work on the tea estates; they plan to build their dream home in a town where the rules of the tribal society do not prevail: In that darkness four villagers from Lulla came down the hillside. Dense forest stood on both side. This was the kingdom of the tiger. Four of them- Ram Muduli, the village headman, Chancheri Domb, the barber, Hari Jain, an elderly man and Eleo Sunna, the old man from the Christian settlement groped their way sticks and torches. (1) Gopinath Mohanty writers chart the unacknowledged private world of tribes in their fictional works. The protagonists of the chosen novels The Ancestor show how tribal society structure for an identity; they may be black or brown, may be located in forest and mountain areas. Mohanty's The Ancestor, recounts the tribal life of the Lulla village the hero Thenga Jani represents Paraja tribes, and communicates the agony of the tribals as well as of marginalised people all over the world. Many of Mohanty's characters represent Paraja tribe community's social life, and this text is set on Paraja Tribes society in Oddisa state in India. There are some differences of tribal identities such as geographical, historical, political, economic, multicultural and multiracial (Geographical and climate conditions of the regions and their biodiversity). It has tried to forge a link between the literature and existing environmental issues. Gopinath has used

beautifully documented the environmental elements to unfold the stories of the novels. Mohanty in the novel deals with the issues of marriage relationship, marital frustration, domestic violence and sexual abuse in marital lives which is regarded by the victims as degrading, humiliating, painful and unwanted throughout life. The study finds the inter connection link between the traditional rituals to modern custom identities throw all his literary works. Mohanty's focus, in his fiction, is on the status of cultural hegemony in Paraja tribe's society. The character of Eleo represents Western culture. Paraja tribal community has changed religions, customs and festivals, by western education and western economic power: Eleo was sitting on the verandah, preparing an account of the levy collected. He used to collect four annas per plough from every Christian farmed and give the amount to the pastor, who would send it to the missionary. It was the sahib who spent the money. The church had to be white-washed Festivals were celebrated. And of course there were the schools. Would this meagre amount suffice? But then it would certainly be of some help. Devout Christians ought to pay at least this much. (23) According to S.C. Mohanty, The Paraja tribe community worship a number of gods and deities for their well-being. Dead ancestors receive routine worship and sacrifices at festive occasions. The Paraja tribe's identity observes many seasonal festivals with pomp and ceremony around the year in order to propitiate their deities and ancestors as well as for their own enjoyment. Their festival, rituals, customs, etc.... are representing tribal identities. In December, tribes observe one of their major festivals, to mark the gathering of the harvest this is followed fifteen days later, by the ritual eating of the new grain. Tribal life is punctuated with many festivals, but chief among them is the festival of spring a fortnight of revelry, hunting and feasting. (87) Mohanty's The Ancestor both race and community are the major elements of oppression of tribes while race does not appear as a matrix of oppression in Mohanty's fiction, because almost all his characters belong to the same race. Instead of race, the dominant patriarchal behaviour patterns and ideologies are inscribed more prominently in the interaction of tribes categories in his fiction located in beautiful forest, dark mountains and hilly areas in our country. This text represents hydride culture identities (Christian and

Hindu), multicultural and multiracial in Paraja tribal society. To the market walked both the Paraja girls and the Domb girls. The Christian girls in blouses and pieces of white or multicoloured cloth with pattern of red, yellow and green went there. (Mohanty 7)

A number of common thematic concerns have been identified in the works of Mohanty's The Ancestor, on the basis of which the narratives as well as the characters may be grouped as evolving around the motifs of oppression, struggle and surfacing. The conflict of The Ancestor has shown in Thenga Jain, the traditional society fall from the traditional and rituals identities. There are many identities ways to divide the terrain of literature written by Indian and Indian subcontinent countries. These approaches reflect the fact that the continent is home to many difference people and cultural practices, political and physical geographies, local nonlocal languages. Indian tribal literature is also often categorised by a language and geographical location of expression or genre (narrative, proverb, poetry, drama, essay etc...). On the other side vernacular language writing style of Mohanty, all characters are represents to different type of identities by their respective custom and traditional. Every characters of Mohanty are connected to tribal ritual, custom, traditional, and belief etc... are represent to different discourse of tribal identities. Gopinath Mohanty's The Ancestor highlights the incident of psychological and physical sufferings of Paraja tribal society. Moreover, their religion is based on nature worship, animism, anthropomorphism, ancestor-worship etc. Gopinath Mohanty is the authors of tribal narratives and their narratives represent the colonial identities power. It is appropriate to say that Gopinath Mohanty has successfully created a tribal identities to bring the disorderly to the tribal society. This text stand as a testimony to the powerful section of the tribal society and leave no scope of confusion due to the outermost clarity of language maintained all the way through the novel. According to Mahaswetha Devi, an eminent Bengali writer and Marxist activist, rightly commented that "tribals are the most civilized people". Mohanty has described the tribal world as more attractive and peaceful. On the basis of the analysis of these texts, it is appropriate to say that the world in which tribal people live is

self-sufficient in its own way because they have rich wealth of their own traditions, values, and beliefs. Gopinath Mohanty's *The Ancestor* highlights the incident of psychological and physical sufferings of Paraja tribal society. Their physical world is represents to their social and geographical location identities. Their psychological structure is based on spiritual, the title of the text "The Ancestor" represents to ancient myths and gods. They are not free from myth, God and ancient rituals in age of globalization. Tribe's identities are connected to ancient time to present time by their customs and traditional. They tried to offer him bribes so that their future would be safe. They were all human beings and they had to toil in the hope of a better tomorrow, although their tomorrows might turn out to be no better than their yesterdays. Dadi budha was a god; his demands for rites and offerings had to be met without delay. (44) The Parajas tribes of Lulla Village believe in the union of the eternal soul after death. As the soul is eternal and the body is subject to death, the soul expresses itself in a different body after the end of one body; thus rebirth is the inevitable reality in the world. Such idea is the central concern of Hindu philosophy which finds echo in "The Eternal Reality of Soul's Immortality", Chapter-II of The Bhagvat Gita, where Lord Krishna has posited before Arjuna that the soul never takes birth, nor does it die, nor does it come in to being again at the time the creation of a body, no force can perish the soul; it is unchanging and is not destroyed with the total destruction of the body" (qtd. in Chaturvedi 8-9). In Paraja tribe's community belief the world is a place where every being gets purified through rigors and penance; complexities and sufferings are the preconditions: "...I am Dadi Budha, the greatest of all gods. I am the creator and the destroyer." (Mohanty 62-62) These identities constituting beliefs and desires have brought about a complexity in the modern society on thought of earlier. On the other hand The Ancestor, recounts the tribal life of the Lulla village the hero Thenga Jani represents Paraja tribes, and communicates the agony of the tribals as well as of marginalised people all over the world. Many of Mohanty's characters represent Paraja tribe community's social life. Mohanty's The Ancestor represents hydride culture (Christian and Hindu), multicultural and multiracial in Paraja tribal society: To the market walked both

the Paraja girls and the Domb girls. The Christian girls in blouses and pieces of white or multicoloured cloth with pattern of red, yellow and green went there. (Mohanty 7) The social life comes alive in the novel The Ancestor in a very authentic manner. Through the character of Lulla Village, Mohanty exposes the hypocritical values of tribal society. Though there has been a progressive development in various fields over the years, the social system in the different countries of the world is yet to see any drastic changes with regard to the status of tribal. Mohanty's The Ancestor explores many aspects of the tribals inhabiting the Jungles, hills regions of Orissa state (India) in Lulla village and he very particularly charts the various contours of the tribal life. Gopinath Mohanty, both are the authors of tribal narratives and their narratives represent the colonial power. It is appropriate to say that Gopinath Mohanty has successfully created a tribal discourse to bring the disorderly to the identity of tribal society. This text stand as a testimony to the powerful section of the tribal society and leave no scope of confusion due to the outermost clarity of language maintained all the way through the novel.

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11

War and Sexual Violence in Syria and Iraq

Shivamallikarjuna S.
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"This research paper has tried to present war victims sufferings and their experiences of the ISIS. Yazidi community and its traditions, beliefs. Nadia Murad's outburst against Isis terrorist who said I was an ISIS sex slaves. I tell my story because it is the best weapon I have. Farida struggle to escape from the ISIS finally she has captured by Isis as a sex slave. Terrorists in the classic sense of the word. Because terror is what these young women experienced on a daily basis–near starvation, severe beatings, brutal rapes and being put in constant fear.

This research paper set out to research why ISIS combatants use sexual violence when they target the Yazidi community in particular. The aims have been to provide an understanding of why ISIS target Yazidi women and girls with sexual violence and develop a better understanding of both groups and thus hopefully provide assistance that is contextually adapted to the needs of Yazidi women and girls who have been targeted by ISIS. This has been done through a case study, where ISIS has been the case and the Yazidi population has been the subunit of analysis. Materials that have been released by ISIS, as well as witness statements that have been made available as secondary sources have been analysed, by applying the three theories/conceptual frameworks evolution theory, feminist theory, and the strategic

rape concept to this data. The results are that the three frameworks separately cannot provide an explanation for the phenomena. Evolution theory did not provide any explanations for ISIS' behavior at all, not even when combined with the other frameworks. However, feminist theory in combination with the strategic rape concept explains the behavior of ISIS, to a certain extent. There is however, a gap today in wartime sexual violence conceptualizations that need to be filled with an overarching theory that includes elements of both feminist theory and the strategic rape concept. The reasons for ISIS' use of sexual violence are multi-layered. Sexual violence is used as strategy of war for political and religious reasons, as well as, to an extent, because of misogyny. ISIS are aiming to assimilate the area of the caliphate, while at the same time violently targeting the Yazidi population, by using their interpretation of religion as a justification, and until they reach this target of homogeneity for the caliphate, they will continue using sexual violence as a strategy of war and for the appropriation of territory and justify it with religion. Women's lives and their bodies have been the unacknowledged casualties of war for far too long." In just the last three decades, militants—on almost every continent—have raped hundreds of thousands of women. Nevertheless, international legal bodies have brought few rapists to justice.

Keywords: Yazidi Community, Islamic State of Iraq and al Sham, Nadia Murad, Farida Khalaf, Sexual violence, War victims, The Concept of Strategic Rape

Introduction

The topic of sexual violence has been absent from the discussions of war, conflict and international humanitarian law up until quite recently, considering the long history of sexual violence in wars that did not even have high rates of civilian casualties. In many of the first reports on previous conflicts, such as for instance the Japanese in Nanking, China in 1937, the Serbs in Bosnia in 1992, Hutus raping Tutsis in the Rwandan genocide of 1994, and the Guatemalan army and paramilitary in the decades long civil war in Guatemala, sexual violence and this type of abuse of women and girls were often not mentioned. Susan Brownmiller's groundbreaking work in 1975

set the scene for these topics to be lifted and part of the discussions of war, and after that the topic has flowed somewhat easier (Ibid, pp. 4-7). However it was not until 2008 that the UN Security Council declared that sexual violence can be a tactic of war.

Beginning in August 2014, the Yazidis were targeted by the Islamic State of Iraq and the Levant in its campaign to rid Iraq and its neighboring countries of non-Islamic influences The Yazidis, or Yezidis are a Kurdish religious minority indigenous to a region of northern Mesopotamia (known natively as Ezidkhan) who are strictly endogamous. Their religion, Yazidism, is monotheistic and combines aspects of several monotheistic religions: Zoroastrianism, Islam, Christianity and Judaism Yazidis who marry non-Yazidis are automatically considered to be converted to the religion of their spouse and therefore are not permitted to call themselves Yazidis They live primarily in the Nineveh Province of Iraq.

Yazidis

The Yazidi population and the Yazidi religion are ancient and trace back to the 12th century when they appeared in the northern Sinjar mountains of Iraq, and before ISIS attacked the area, they constituted 60 per cent of the people in the Sinjar province. According to Nelida Fuccaro, there are today an estimated 600,000–620,000 Yazidis around the world. Although some of them speak Arabic, the majority speak Kurdish with the northern Kurdish dialect Kurmanji. Kurdish is also their religious language. Basically the Yazidis are Kurds, since their belief is that all Kurds originally were Yazidis before they were forced under pressure to leave their original religion Yazidism and convert to Islam. Considering the fact that the Yazidis do not have a holy book like the Quran to Islam or the Bible to Christianity, there are many contradicting notions of their origins. The religion is wholly based on oral myths, folk legends and hymns (2010, pp. 34-36). This fact is also something that ISIS uses to make a difference between Yazidis and for instance Christians in the region by calling the Christians 'people of the book' and Yazidis devil worshippers or heretics. The reason for this is further elaborated on below.

The Yazidis define themselves as Êzîd, Êzî or Izid. This may come from the Kurdish word for God (Yazdn) or from the Persian word for Angel (Izad) (Ibid., pp. 1, 35). There are many further interpretations of the name and in different languages that one can study. The Yazidis believe in one God, Xwedê, the creator of the world. He has seven angels that assist him, of which "...the Peacock Angel, Tawûsî Melek, [is] to take care of worldly affairs and human fortune; God is interested only in heavenly affairs" The Peacock Angel is the most important Angel among the seven of them. He is believed to be God's alter ego and thus they are one unity. "He is the manifestation of the creator, but not the creator itself" and so when Yazidis pray, they pray to a statue of a peacock

The reason why Yazidis are considered devil worshippers by many Muslims and even Christians in the Middle East is because they see the Peacock Angel as the embodiment of Satan. The devil is considered a fallen angel that was banished from Paradise when he was defiant to God and because Yazidis worship God through the seven angels and especially the Peacock, they are considered to be worshipping Satan. However, the Yazidis have a different view on the matter of evil. According to them, Satan is the only agent of God on earth. Satan would not submit to Adam (whom Yazidis also include in their religious stories) due to his love for God, even though God had ordered him to do this as a test of his righteousness and obligation. When he would not do this, god made him the chief of angels, i.e. the Peacock Angel (Ibid., p. 2).

Yazidis have throughout history been hunted, massacred, and forced to convert to Islam, not least by Ottoman sultans in the 16th century, Sunni Kurds in 1834 and 1847 as well as through the rule of the Ottoman Empire in the beginning of 1900, then also with the help of Kurds. This has been done because they are not considered 'people of the book' and because they are considered devil worshippers (Fuccaro, 1997, pp. 564-66). It is thus no surprise that this abhorrent tradition of hunt and slaughter is taken up again today by ISIS.

The Irigins and Rise of ISIS

There are many factors that have contributed to the creation of ISIS, but the idea is one from the Jordanian Abu Musab al

Zarqawi, as this was his answer to the US invasion of Iraq in 2003. His name started appearing in media when the Bush administration considered him the link between al Qaeda and Saddam Hussein. In reality, it was only when USA invaded Iraq that Zarqawi established a relation with bin Laden and al Qaeda. It was also the US invasion of Iraq that provided the opportunity for terrorist organisations to flourish in Iraq, since they now gathered there to confront the Americans. At the same time, the Saddam regime's military was disbanded and all members of Saddam's ruling party were fired from civil service positions, which created a 100 000 man strong armed, and angry mob, fit for recruitment by terror cells.

Most of the party members were Sunni's and thus the differences between Sunni and Shia were deepened when the US strengthened the role of the Shia population by firing the mostly Sunni party members and military. At the same time, Zarqawi created al Qaeda in Iraq (AQI) and declared allegiance to bin Laden. However, this was merely a convenience as Zarqawi kept clashing with bin Laden in his use and promotion of extreme violence, especially that targeting Muslims, which bin Laden opposed. When bin Laden was killed in 2011, Ayman al Zawahiri, bin Laden's deputy, took his place. Simultaneously, the first Iraqi election took place at the end of 2005 and the Sunni Kurd Jalal Talabani, popular among both Shia and Sunni Iraqis, became president. He in turn appointed the Shia politician Nuri al Maliki Prime Minister (Stern & Berger, 2015, pp. 13, 17-22, 24-25).

THE LAST GIRL

My Story of Captivity, and My Fight Against the Islamic State

Ms Murad now 25 was barely out of her teens when she, along with some 3,000 other women of the minority Yazidi community in Iraq, were taken away as sex slaves by the IS. In her book, The Last Girl, Ms. Murad describe not just the abject cruelty and complete violation that the IS inflicted on their sex slaves but also the efficient bureaucracy that was set up in order to reward their fighters with access to women's bodies as well as prevent the escape of the slaves How to approach a memoir of a war still being waged? "The Last Girl: My Story of Captivity, and My Fight Against the Islamic State" contains open wounds

and painful lessons, as the Yazidi activist Nadia Murada learns how her own story can become a weapon against her—co-opted for any number of political agendas. In August 2014 Islamic State litants besieged her village of Kochoa in northern Iraq. They executed nearly all the men and older women—including Murad's mother and six brothers—and buried them in mass graves. The younger women, Murad among them, were kidnapped and sold into sexual slavery. Raped, tortured and exchanged among militants, 21-year-old Murad finds an escape route when she is sold to a jihadist in Mosul who leaves a front door unlocked. She flees into Kurdistan by posing as the wife of a Sunni man, Nasser, who risks everything to escort her to safety. Just when Murad, and the reader, expect a flood of relief, there is another sinister turn: Murad and Nasser are detained by Kurdish officials who force them to testify about their escape with cameras rolling. The officials are eager to hear how peshmerga fighters from a rival Kurdish faction—the two groups fought a civil war in the 1990s—had abandoned the Yazidi communities they were supposed to protect.

The officials swear no one will ever see the tape, but it appears on the news that same night, putting Nasser and his family in grave danger. "I was quickly learning that my story, which I still thought of as a personal tragedy, could be someone else's political tool," Murad Freed from captivity, Murad remains trapped inside politics. To publish "The Last Girl" right now, in the United States, means there are tricky issues of sensationalism to navigate; in a threatening climate of Islamophobia, Muslims of all kinds are vilified for the actions of one group. Yet Murad, and the team of translators and writers with whom she worked, hedge against this response with a book intricate in historical context. Visible throughout are the disastrous legacies of the American intervention that dismantled Baathist institutions and bred a generation of Iraqis raised on violence and with few prospects. In a childhood flashback, a young Nadia receives a ring from one of the many American soldiers who arrived in Kocho in the mid-2000s bearing trinkets and empty promises. During the Iraq war, Yazidis became increasingly isolated from their Sunni Arab neighbors, caught in cross hairs of sectarianism in the wake of the "coalition of the willing." But Nadia refused to be silenced.

She has defied all the labels that life has given her: Orphan. Rape victim. Slave. Refugee. She has instead created new ones: Survivor. Yazidi leader Women's advocate. Nobel Peace Prize nominee. United Nations Goodwill Ambassador. And now author. Over the time I have known her, Nadia has not only found her voice, she has become the voice of every Yazidi who is a victim of genocide, every woman who has been abused, every refugee who has been left behind.

Those who thought that by their cruelty they could silence her were wrong. Nadia Murad's spirit is not broken, and her voice will not be muted. Instead, through this book, her voice is louder than ever. Today there are only about one million Yazidis in the world. For as long as she has been alive—and, she know, for a long time before she was born—their religion has been what defined us and held us together as a community. But it also made them targets of persecution by larger groups, from the Ottomans to Saddam's Baathists, who attacked them or tried to coerce them into pledging their loyalty to them. They degraded their religion, saying that they worshipped the devil or that they were dirty, and demanded that they renounce their faith. Yazidis survived generations of attacks that were intended to wipe them out, whether by killing them, forcing them to convert, or simply pushing them from their land and taking everything they owned. Before 2014, outside powers had tried to destroy them seventy-three times. They used to call the attacks against Yazidis firman, an Ottoman word, before they learned the word genocide

> "I want to be the last girl in the world with a story like mine," Murad concludes. Despite recent gains against ISIS in Iraq, many Yazidis still remain in captivity. As a story that hasn't yet ended, "The Last Girl" is difficult to process. It is a call to action, but as it places Murad's tragedy in the larger narrative of Iraqi history and American intervention, it leaves the reader with urgent, incendiary questions: What have we done, and what can we do?

The Girl Who Beat Isis: My Story

The contrast between the pleasant life of 18-year-old Farida Khalaf (not her real name) in the northern Iraqi village of Kocho two years ago, and the subsequent descent into anightmarish

existence in which she was sold into sex slavery by Isis terrorists, couldn't bestarker.From hanging out with her friends during school holidays in her family garden—resplendent with mulberry, almond and apricot trees—to attempting suicide as a result of being raped and regularly beaten up by her tormentors, the wonder is that Farida lived to tell her tale.But she is a strong young woman and once her older friend, Evin, implored her not to kill herself, Farida was resolute that she would bear witness to the treatment meted out by vicious Muslim fanatics—and escape from their clutches. Farida and Evin were a support to each other, with Evin not quite as reckless when it came to trying to fool their captors. Kocho's Yazidi population was 1,700 before war took over. While they had always maintained friendly and commercial relations with their mostly Muslim Arab neighbours, they knew they had an extremely dubious reputation among Muslims. As Farida's grandfather told her, the Yazidi's history "is one of persecution and suffering". As far as ISIS is concerned, the Yazidis, who have allegiance to Melek Taus, are devil worshippers who must be wiped out—or enslaved. For Farida, whose ambition was to be a maths teacher, the civil war in Syria seemed beyond her reality. It was something she saw played out on television. Farida's father, a soldier on border duty between northern Iraq and Syria, in a place 50 kilometres away from Kocho, had taught her how to shoot with a Kalashnikov when she was 15. She was to become quite a warrior when Isis got its grip on her and a group of her contemporaries; teenagers and young women whose 'crime' was being female. With Isis closing in on Kocho, the terrified villagers are told they have three days to renounce their beliefs, acknowledge Islam and become Muslims. But they refuse. "Faith is the most important thing in our lives," says Farida's father.

She had 'failed' to protect her honour, although she knew she wasn't directly to blame. Heart breakingly, Farida's home in Kocho "became ever more like an illusion. Had I really lived in this little paradise?" She admits that "something inside me seemed to have died." But Farida holds on to a vestige of resilience, even in her challenging circumstances. And when it comes to escape possibilities, she is an opportunist. Without giving away the ending, just think of happening upon a mobile

phone belonging to one of the Isis tormentors. It proves to be the gateway to freedom. This final part of the story is not without its hitches. And sadly, gossip mongers in the refugee camp, where Farida is reunited with some family members, speculate about Farida being used goods, unable to marry, given that she has lost her 'honour'. She writes that this 'savage judgement had broken my spirit, something that Isis, with all its cruelty, hadn't managed." She describes herself as "a nothing, a nobody, a stranded girl burdening my relatives." While Farida has been damaged, she finds salvation in the end—a new start, away from the prying eyes. This is a brave, harrowing but necessary book

The Concept of Strategic Rape

The concept of strategic rape is the most influential framework when talking about sexual violence in wartimes. It is receiving more and more attention since gender analysis of war and conflict is gaining bigger ground. Sexual violence in war and conflict is a tactic employed by military forces in order to reach bigger strategic objectives. It can be ordered from higher ranks but does not have to be, but still, it is employed as a strategic tool of warfare, and becomes a weapon, used by soldiers. The reasons for using sexual violence as a strategy of warfare can be many. Whatever the reasons, one can assume that the strategic use of sexual violence and especially rape has a debilitating effect on populations and communities. It can be used to cause humiliation and the breaking up of family bonds and even communities, it can also be used as a means of genocide, with the aim to wipe out an ethnic group.

When a woman is raped, a natural consequence might be pregnancy. Sometimes, this is even the aim of rape, since having control of the reproductive abilities of women means that an ethnic group or community cannot grow and last, since these women "...will no longer be considered as future mothers for their own people" and thus genocide becomes a fact (Barstow, 2000, pp. 45, 78). Considering the definitions of genocide and ethnic cleansing, this was the case for instance in Bosnia, where rape camps were set up by Serbs, with the single intent of raping and impregnating Bosnian women for the higher objective of genocide or ethnic cleansing (Ibid., pp. 63-64, 68). While it might

be easy to blow off the existence of sexual violence as the actions of a mentally impaired person, the frequency of it in different wars and conflicts has shown and keeps showing that this cannot be correct, since that would mean that there would be "too many psychiatric patients recruited into regular and paramilitary units". Another result of using sexual violence for ethnic cleansing is the elevated will to run away. Everyone knows the terror of sexual violence and especially rape and if the rumour in the community is that the coming military force is using it, then the incentive to run will be bigger than if sexual violence was not a suspected tool of war (Benard, 1994, p. 35). When the strategic objective is genocide or ethnic cleansing, causing psychological damage and trauma are basically sub-targets or a way to measure progress towards that goal. Clearly, rape and other forms of sexual violence causes trauma, even under normal, non-conflict circumstances, and even more severe trauma in war. Thus, it can be used for this cause. When this is the case, there can be a preference to choose younger girls as victims, since the trauma with them will be bigger (Ibid., p. 37). Another objective or purpose can be incentives, where rape is used to give soldiers incentive to stay and/or to fight better, as well as create group bonding and unity in the success and conquest among the soldiers (Ibid., p. 38; Barstow, 2000, p. 8; Wood, 2006, pp. 326-327).

Feminist theory puts emphasis on the importance of anonymity in rape, where it is easier to rape a woman when she is anonymous, than to do it to someone the male knows (Brownmiller, 1975, p. 88). In comparison, the strategic rape concept puts emphasis on recognition. In analysing the Bosnian conflict, Barstow claims that "the persecuted would be less likely to return to their towns and villages if their assailants were local inhabitants rather than men from distant territories" (2000, p. 75). Thus this provides a difference in the concept of anonymity/recognition when it comes to rape.

Conclusion

The aim with this thesis has been to provide an understanding of why ISIS target Yazidi women and girls with sexual violence and to develop a better understanding of both groups. When

doing analyses such as this one, besides a gender analysis, a contextual understanding of the social and cultural norms, also need to be taken into account. The final answer to why ISIS uses sexual violence is multi-layered. The use of sexual violence is both strategic, religious and to an extent, misogynous and aimed at the Yazidi religious and ethnic group in particular. The second assumption of this thesis, that ISIS are aiming to assimilate the area of the caliphate, was confirmed. They are trying to do this, while at the same time targeting the Yazidi population, by using religion as a justification, and until they reach this target of homogeneity for the caliphate, they will continue using sexual violence as a strategy of war and justify it with religious interpretations (not to say that the use of sexual violence and slavery will stop if they reach that target). Unfortunately, genocide has become a consequence of it, however a very conscious consequence, even though this does not seem to be an objective, but more of a method. The first assumption of this thesis, that ISIS are using sexual violence as a strategic objective in order to empty the areas of their caliphate of anyone that is not or will not convert to Sunni Islam, and use their interpretation of the Quran to justify it, has also been confirmed. Of the theories/concepts that have been tested, parts of the feminist theory and the strategic rape concept together, provide a valid explanation for ISIS' use of sexual violence. However, there is a lack of an overarching theory that takes into account different parts of existing theories, as well as provides new insights on the new ways that wars and conflicts are fought today, as well as by what actors, and the rationale they provide for the use of sexual violence, and this gap need to be filled by further research.

Even though a chapter on what laws might have been breached by ISIS is included in this thesis, in the end, there is a lack of international enforcement of IHL, such as instruments, mechanisms and institutions, to deal with new actors such as ISIS. Even though it was not the focus of this thesis, this is a gap that was recognized throughout the research process. The fact that the use of sexual violence and the rampage and expansions of ISIS continue is in itself proof of this lack of enforcement. The constraints of this thesis have been in the obvious difficulty of gaining quality primary data. The inability to travel to the region

has made a reliance on secondary sources a must, something that could have affected the quality of the output. The aim has been to not let this become the case, but to always strive for quality and transparency throughout the research process.

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12

Lords of the Global Village

Farhanaz M.
Shantha Naik

Ranendra's *'Lords of the Global Village'*, First published in Hindi in 2010, and now translated by Rajesh Kumar for Speaking Tiger Books, Ranendra's novel is helpful in demystifying the place of the Asurs from popular narrative woven around them and rescuing their story from the annals of prejudicetries to account for the Asur tribes and their culture, which has been subsumed under the apathy of a "self-proclaimed and tolerant Indian culture". *Asur* meant "demon". That has been fed in our minds ever since I was a child, as, I am sure, has been the case with most children growing up in Indian cities. That is mythology. There is a reality too, wrapped in that mythology, of a tribe in Jharkhand called the Asur, who claim descent from the "monster". Mahishasur, who was vanquished after a battle with the Goddess Durga, a battle that lasted for nine days.

PLOT: After a long period of unemployment, Master Sahib is appointed to a school for tribal girls in rural Jharkhand on a remote plateau, near open bauxite mines. He has heard of the Asur tribe who live there that they are primitive, crude giants, or perhaps even the demons of myth. Master Sahib settles into an uneasy routine, prejudiced against his neighbours and surroundings. But when Lalchan Asur, the village chief's son, appears in his room, battered and bloody, Master Sahib must perforce get involved with the community around him.

As he makes friends with Lalchan and his brothers, Rumjhum Babu, Doctor Ram Kumar, Lalita and Etwari. Master Sahib finds that the Asurs are desperately poor. He sees that they are being further impoverished by mine owners and opportunistic godmen, hungry to exploit the land and women. When the Asurs decide to strike against the mine owners, Master Sahib realizes that he is caught up in the age-old battle between the Asurs and the Devas and that this time, the Devas are the Lords of global capital, remote from petty human concerns.

As looking in the book: the Master Sahib—the narrator of Lords of the Global Village—who after a period of seemingly prolonged unemployment is granted a job. But he isn't sure whether that should send him into "the throes of ecstasy" or whether it should "depress" him. It is the latter, as it turns out, for the job requires him to go to rural Jharkhand, near the spread of bauxite mines and the mythical world that the Asur inhabit. As we go further into the book, Master Sahib encounters and gets comfortable with an increasing number of characters. In the bustle of these tribal folks, our teacher finds a place, and his discomfort with the location disappears. He locates the true identity of the Asurs and he realises the business of deliberate and conscious misconstruction of identities that our society has long indulged in.

The idea of going into the interior of a state discomforts our teacher, for it is not just the rural, but it is the "exotic" and "dangerous" tribal land that our teacher is expected to enter and make his own. Contrary to the bias that the reader and the teacher's apprehensions about the tribals and their land come naturally, these apprehensions are based not on experience, but on constructed stereotypes. The place that they exist in therefore becomes "damned miserable." Bhaunrapaat, the location of the girl's school where our Master Sahib is supposed to teach, drives him "to despair."

Master Sahib's constructed ideas such as his idea of the Asurs as "dark-skinned giants with protruding teeth and horns growing out of their heads," are also our ideas.Perhaps our ideas are not necessarily about the Asurs. Perhaps, they are about that region we are told not to venture into because a particular set of people

from a particular class in society live there, and our imagined identities about them. When Master Sahib mentions this to Rumjhum, one of the Asurs, he explains that "in the ancient Assyrian- Babylonian civilisation, 'Asur' meant 'a strong man'... around 150 shlokas in the Rigveda treat the Asurs as gods. Mitra, Varun, Agni, Rudra—all of them are called Asur.

Later on the meaning shifted and the Asurs began to be equated with demons." He draws parallels between the mythical stories of other countries and India, and those of the Asurs. "The struggle between Surs (gods) and Asurs (demons) is a complex riddle," Rumjhum concludes, which is why he studies Sanskrit, to understand the beginning of this sidelining and demonising of his community.

In his quest to understand this struggle and solve that riddle, it becomes necessary for Ranendra to periodically dive into the histories ofthe Asurs. He switches over to a style that informs more than it narrates—and ends up doing that more often than he probably should.. This is not necessarily a problem since the writer here is trying to provide an account of the existence of the Asurs, which has been wiped out in large parts due to apathy of the "self-proclaimed and tolerant Indian culture."

"Perhaps," Master Sahib fumes, "mainstream civilisation had persuaded itself of the need to consume them [the Asurs] utterly." He is disappointed and disgusted by the fact that the "Americans were generous enough to preserve the literature and ruins of the Incas, the Mayans... in a number of museums" but that the Asurs, on the other hand, haven't been granted even that much space and that they have "no literature, no history and no museum" while living a life "sans culture, sans language, sans literature, sans religion."

One understands that the teacher's anger stems in parts because of the guilt of his earlier ignorance towards the Asurs, and the feeling of shame that he felt at being a victim of the society's constructed patterns. This little episode within the novel itself provides ample justification for Ranendra's constant veering towards including incidents from the mythology and the history of the Asurs, thus putting them on a canvas where their identity is backed by culture, by myths, by stories, by shared geographies,

languages and catastrophes. It makes the Asur identity one that is divorced from the culture of demonising it has been subjected to.

In between the narration of Master Sahib's story, his contact with the Asurs and their myths and legends, Ranendra also draws parallels between the history of Native Americans and the history of India's tribal folks, a comparison that underlines shameful marginalisation backed by deliberate destruction of identities. For instance, after a particularly gruesome murder actually a human sacrifice Master Sahib is reminded of the "Incas, Mayans, Aztecs and the hundreds of Native Americans from Western history." Much like the Asurs "they, too, had been driven away and decimated..."

Ranendra's references to Native American history and the premise of his book evoke a connection to Mario Vargas Llosa's masterpiece, Death in the Andes. The novel shares a similar thread of plot-line as Lords—a transferred corporal replaces a teacher; mountains and mines; a town inhabited by interesting if shady characters; drunken evenings; black magic and severed heads.

Lords is political too, but its politics is the politics ofdisplacement, the corruption of the mining industry and the nexus that governs it. Inevitably, this politics ends up affecting the tribal, whose illiteracy is glaring and is the reason why Master Sahib has ended up in Bhaunrapaat in the first place. The Naxalite, as against Vargas Llosa's Maoist, is a fading presence, but he too works as an element of fear, although that element is used to administer justice—a justice, one might say, that is long in coming; a justice still anticipated after layers of injustice have been laden upon the tribal for decades together.

The bountifulness of characters makes it hard for us to empathise with any one of them fully, though Ranendra manages to extract and stir some emotion within the reader as he leads her towards a chilling conclusion. But that is too little, too late. It is evident that Ranendra is masterful in his knowledge of the Asur community, but his mastery at attempting to position his knowledge with his plot is less so.

Ranendra's attempts at drawing parallels between the Native Americans and the tribal communities all over India is commendable, and it lays bare the apathy shown towards the tribal community the world over and throughout global history by increasing emphasis on industrialisation and urbanisation for the benefit of handful. He has given us a vital text in recognising how imperialism of a different sort still exists in the distant forests of India, and how the urban population—comfortable in their knowledge of "development" and "economic progress" with long, glowing reports of international agencies to back those claims—how this population goes about without even a trace of idea about the blatant injustice being delved out in their name.

That he manages to convey this within little over 150 pagesis by the virtue of his undeniable talent, but, oh, this novel had the potential of achieving so much more.

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13

Early Childhood Education

Prof. N. Shantha Naik

Early child hood education is the real problem in the entire world. What should be the curriculum? What should be the language? What kind of learning environment? Who is the teacher? These are the basic questions arises whenever we think of an early child hood education. I am developing my argument here thoroughly based on research and my own experiences as a tribal settled in Thanda faced problems in learning languages other than my mother tongue Goarboli.

Basically the entire aborigine, gypsies, tribals are habituated to migrate from place to place, they migrate in search of job, lively hood, climatic changes and other so many reasons. The main reason for migration of the tribe which I have taken for my research is The Banjara tribe. These people migrate from their thanda to get better opportunity of labour, to get high wages, to enjoy their lavish life. The places they prefer are coffee estates, sugarcane field, road constructions, building work etc. My question here is whether they think of their children, their education, health, and survival. These are the issues they ignored and bothered. How best they can think of education for their kids?

As I have taken a tribal settlement for my study, which is still suffering from the stigmas of the British rule, these people were

called 'Notified'. After Independence they were still in Jails. Later the priminister of India converted the nomenclature from notified to "de-notified status". Legally it is taken for granted that police or any other government representative can harass in the name of de-notified. This social and economic back-ward position is necessary to discuss the deep structured problems of tribal children.

According to a UNICEF report, there is a dispute over the recognition of ECCR by government of India is still a gap between pre-schooling systems. The Language issues in pre-schooling became big debating issue in India. Because, the middle class business people started English convents in bigger Firka level to make money. Their target is poor people who wanted their children should become Angregi Babus and lead an elite life.

As India is a country which has diverse culture, people, geography and what not? At least 100 aborigines are scattered all over India. Their education, economic and social life, status are so pathetic. All these aboriginals speak different languages. Most of the cases it is denied that the language they speak is not their mother tongue. The regional languages which they speak in the place they live and the language that they are using for market communication is considered as their mother tongue. What happens to the language he speaks in his home?

A child who learnt Goarboli in home and started learning his native tongue outside will get confused with the double standard in language learning these issues elaborately discussed in the paper.

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Identity of Tribes Through Costumes In India

Sharanagouda Patil
Shantha Naik

India has a rich tribal culture, which is providing a new fashion statement to India's fashion scenario, its traditional tribal costumes and Tribal Jewelry are become the most popular fashion not only in India even in the world. After tattoos and piercing lifestyle of Indian tribes, Tribal clothes and Tribal Fashion jewelries like necklace, bangle and earrings are become the latest trends among the beautiful girls of India. This incredible tribal fashion gives a different look and styles and a wild nature of fashion to girls. Hence it become hot trends in India. The tribal fashion trends hit stores this season, playing with tribal makeup and some animal prints clothes are a great way to capture the huntress spirit. In most of the fashion shows tribal design cloths are the center of attraction. The motto behind these tribal fashion trends is to enjoy the way of ethnic and tribal fashion and add some new wild vibe to your look.

Tribal Clothes: A tribal Prints clothe gives a unique touch of tribal culture of India. Tribal clothing for woman's one-piece dresses with beautiful weaves and vibrant colors are most popular choices in India. Woman's in traditional tribal clothes represent the true and beautiful tribal culture of India. Tribal fashion and trends are perfect for who want to take a walk on the wild side.

Tribal Jewelry: Jewelry of Indian Tribes woman's is quite rich and unique in its design. The appearances of this wild tribal Jewelry are something different and exotic. These tribal Ornaments are display a wide array of styles and because of its uniqueness it become the most Popular among the youths in India.

Tribal Handicrafts: Tribal handicrafts represent the tribal men & women in colorful traditional dresses and Wild lifestyle. A large part of the tribal population in India depends on handicrafts, to make a livelihood. Orissa is supreme in making of tribal handicrafts of different varieties in India. These tribal Handicrafts include wall hangings items, attractive showpieces and cushion covers from the different part of Tribal States of India.

In Arunachal Pradesh tribal women wear sleeveless chemise and a jacket over it. A printed cloth is tied over their waist. Along with the dress, they wear lots of artificial jewellery. The women of Naga tribe wear lovely woven petticoat and a blouse.

In Manipuri women wear Innaphi the shawl, a wrap-around called Phanek and a hard-stuff skirt called as Sarong. During festive season, for bridals and for dance performances, the women wear Potlois.

In Meghalaya, the Garo tribal women wear an unstitched cloth known as Jainsen and a wrap-around. They wear the lovely Endi shawls which are quite popular for the fine work done on them. The Khasi women wear ankle-length Jainsen with a blouse and a cotton shawl known as tap-moh khlieh. They wear lots of gold and silver ornaments on special occasions.

The Mizoram : women wear bright-colored Puan that looks like regular churidaar-kurta. For weddings, they wear Puanchei. They wear head-dress in dance performances. The Halam, Khalkloo, Lushei and Kuki-Chin wear lovely woven clothes. The Khakloo tribe wears Rinai a draped cloth around the waist, along with Risa worn in upper part.

There are many tribals in Karnataka and the attire they are found in depict their love and experimentation with colors. Men wear Lungis and a shirt along with a piece of silk or cotton cloth known as Angavastram that is kept casually on their neck,

covering shoulder area. Women wear Saris of various color combinations. The look of the sari depends upon the way it is draped. The Kodava women in the state wear sari in a different way with pleats at the back. They also wear lovely scarves on their heads, which is a rare and strange combination.

In Nagaland traditional costumes of tribes are a lot different from the other states of India. The inhabitants of the state give a lot of weight age to their culture, traditions, and costumes and feel that costumes are what identifies them and separate them from the rest of the crowd. The dresses that people wear here are colourful and vibrant. An important item which the people of Nagaland adorn is a shawl. The beautiful shawls are amongst the most popular tradition dresses of the place. These shawls are separately designed for every tribe to be able to differentiate between them easily. These categories are further divided into categories and sub-categories narrowing down the designs for each one of them. The shawl is also different as per the role of the person. For example, a person who has carried out any work which is merit worthy will have a separate shawl as compared to an ordinary man residing in the village.

The Lambadi tribe of Andhra is known for the lovely colors of beads and mirror-studded costumes they wear. They wear scarves on their shoulders. The women wear long-sleeved Choli and Saree or Dhotis. Banjara are everywhere all over india who wears unique costumes. They wear colorful dress with embroiders and mirror patched works.

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15

The History of Banjara Literature

Prof. N. Shantha Naik

Abstract

So many possible discussion have been taking place regard origin of Banjaras are still vaugue. According to Indian mythology, MoloDada and Radhi Dadi were the decent of Banjara's. Both of them are the staunch devotees of lord Krishna of Mathura. All the Banjaras know the fact that, while going back to Vaikunta Krishna called Mola and Radha to nurture Banjara community till their breath. So Moladada and Radhadadi adopted three children they brought. The first child is from Ravgad who became Rathod. A boy whom they brought from Pavgad became Pammar, Chougad who became Chuan. All three boys attain their youth, while they had moustache on their face. Both Radha and Mola worried about their marriage. Because, they are adopted Banjara children, none have come forward to marry their daughters to the three Banjara boys.

Keywords: Pammar-Chief of one Banjara clan, Chuan-Another chief

India is multilingual, multicultural, multi-religious country surviving with unity in diversity. Geographically diverse regions, environment, climate conditions are the one part of the nation. The other reality of this land is its people who are still remained unexposed to the other world. I am just concentrating on one

such big nomadic tribe which was still surviving. Now it is a semi nomadic in some parts of India and in some part the tribe is settled. In colonial rule they were fixed under **Notified Tribe Act**. The Banjara, Vanjra, Sukali, Sugali, Lambada, Lamani, Bagigar, Lohar etc are the synonym names of Banjara, they were caravans carrying goods on the back of bullocks and travelled all over India during pre-colonial era.

Banjara tribe speaks **Goarboli**, the language which is closely associated with Indo-European language family. Languages like Devangiri, Khadiboli, Gujarati, Rajasthani and so many other north Indian Languages are so much familiar in phonology. Goarboli is a language without script and more than 10% of total Indian population speaks Goarboli. The people who speak are this language is called Goarmati or Banjaras. The oral literature of this tribe is rich and remained unexplored with rich culture of stitching their own cloths with skilled miniature work with thread, glass and coins on their Phetiya, Kanchali and Chantiya. I am giving one example which was practiced during colonial rule. Later they switched over to the different reasons most prominently evacuation from the forest and dealing of forest goods. The weavers stopped weaving thread which was most important component of Banjara skilled embroidery. British culture was made inroad in Indian life. Since then Banjara language, culture, and literature changed its version.

Banjara is a synonymous word for so many similar terms of a tribe which spread out in entire part of India. Banjara, Vanjra Sugali, Sukali, Lambada, Lamani, Sigadi Banjara, Bagigar Banjara, Lohar Banjara, Dadi Banjara, Dahlia Banjara, sonar Banjara, Sugali, Sukali, Kiangsi Banjara, Gwar Banjara, Goar Banjara the list goes on and on. These colorful people scattered almost all part of India except north-east state. Kanyakumari to Kashmir one may find Banjara tribe struggling for its existence. The forgotten children of India once had their own business. They were called Nomadic, Gypsies, Seminomadics; culturally rich Banjaras had missed the luck. Some point of time they detached with the mainstream. There are some reasons for this.

- The colonial rulers exploited their business
- The forest act evacuated them from the forest

- Entry of forest was restricted
- Invention of locomotive and technology
- Infrastructure development
- New tradition

These changes become hindrance to their business. Their bullocks were unable to move fast to deliver commodities. Banjara tribe lost its opportunity as well as its relation with Moguls and other chiefs who were ruling so many provinces in India. Immediately after establishment of British raj, Banjara and other tribes were fixed in notified tribes act. Treated them as criminals and forced them to parole every day. The indigenous, aborigine people lost their past glory. This detachment from the mainstream persuades them to accept small labor work and manufacturing arrack. Banjaras forgot their responsibility and involved in drinking alcohol and eating meat, not even they bothered about future of their children. Hence, the scholars and historians who were of different community completely ignored Banjara history.

Historical Personalities of Banjara Community

According to available historical evidences Banjara history starts with Hemu Bhukya later who declared himself as Hemu Vikramaditya. Hemu Bhukya was the salt merchant, immediately identified by Afghan ruler Sher–Shaw-Shuri. Reva naik was carrying the business of Hara, Bhara and Amla. These three ayurvedic herbs are used for digestions. While crossing the river Narmada at Amarakantak, he stayed for some days. He had a dream and in his dream river goddess Narmada appeared and asked him to build a temple on her name. Poor Reva naik denied her proposal of building her a temple in his dream. Next day morning when he woke up, all his bags full of Hara, Bhasa and Aula were converted into gold. Reva Naik was shocked and he cancelled his journey, stayed back and built a temple to River goddess Narmada. Now she flows through Revakund it is named after Banjara businessman Reva Naik. Later, there was a myth that, many Banjara nomadic travelled through Amarakantak found the iron bells of their cattle and some other irons things became gold. There are so many historical myths are found on Banjaras'. But they are not properly written and documented.

Colonial Rule and Banjara Resistance

British company came to India with defiant purpose of trade, commerce and conversion. The first two they carried out promptly by all the means they had used. As we believe that, Sama, Veda and Damda these were the three means they used to survive in India. The modern invention and other advancement made them to capture so many countries with the help of local business people. When they reached Delhi first demand they put before the last sultan was, they carry out business without any capital investment, they purchase local goods , sell them to local people as whatever profit they are going to get will be shared twenty percent to the Mogul emperor. This shrewd business skill applied to nurture the erase local business people like Banjaras.

Historical Writings of Banjaras

Since, Banjaras have created their unwritten history which is remained still unveiled. When Nehru wrote his historical book Discovery of India he had made a reference of almost all tribes of India except Banjaras. It has taken much time to understand the nomadic, semi nomadic and settlers in Indian Thanda. The unsung Heroes of Banjara community is not recognized by Indian Historians Dr. Y. Ruplanaik's book Colorful Banjara throw light on the age old un captured glories of Banjara history. The book was written and published in 1998. Later Prof. Khandoba, D.B. Naik, Harilal Pawar, Pandit Rathod, Dr. Pawar and many others tried to write number of books and research articles on Banjara. They incorporated Banjara culture and festivals and Banjara traditional practices in Karnataka. In the same time Balram patil has written GorBanjara History in 1966. Followed by Mothiraj Rathod, Gabrusingh Rathod, Mohan Naik, Ramesh Jadav and many others recollected their past through Marathi language in Maharashtra. We also have some of the best writers in Andrapradesh. Bhangy Bhukya, Ramkoti, Gora Naik, Surya Dhananjaya and so many writers followed the same foots steps of other state writers. Most of they have written in their regional languages, like Kannada, Marathi and Telulugu. Gradually the trend was shifted to focuses on Banjara's life in literature.

Creative Writings in Banjara

Some of the Telugu Banjara writers like Dr. Rajaram who expressed Banjara sensibility through poetry and short stories.

Dr. Raju Naik is another most prominent Telugu writer, who has written a short story From Thanda to University. He tried to express his journey from a Banjara thanda to reaching University which is Maharashtra is having more number of Banjara settlements; it is a land where first Banjara chief minister emerged from the community. Many writers emerged in Marathi language who wrote on Banjara Veera Rathod, who writes the stanch realities of Banjara life as well as the tradition.

Most of the writers emerged in world scenario are found in Karnataka. Karnataka is place first creative writer who exposes Banjara sensibility is., Benkanahalli G. Naik. Mr. Naik was born in a Lambanis Thanda near Shivamogga; he worked as Junior college lecturer. His short stories are all based on Thanda life in Karnataka. One of the stories reveals the caste disparities in Lambadi's. The untouchables among Banjaras are vulnerable. The caste hierarchy is divided ; like Banjara, Dadi, Daliya, Sonar, etc., Daliya in most vulnerable among all others.

He also penned a novel. After Benkanahalli it was B.T. Lalitha Naik who continued creative writing on Banjara community in Kannada language. Her , Gathi, NamRupli and other books proved her a greater plot form at national level as Banjara writer. For the first time she unveiled Banjara woman's struggle in the society, the problem of alcoholic husband, evil intention of landlords who tries to woo them in the work place. All these realities caricatured in her writing very sensibly. The other famous creative writers in Kannada Language are, prof, SannaRama who has published a short story collection Kemmavu. Where he discusses most sensible issues related to Banjara community. Prof. Krishna Naik who published to collection of short stories exposes the problems of Banjaras, who are migrating from place to place.

The other most prominent Kannada writer who writes in English also, is Prof. N. Shantha Naik. He dedicated his entire writing to expose the reality of Banjara life in India. His contribution to Banjara literature is more. He has written four novels in Kannada language on Banjara themes. Four collections of poetry, four short stories collection, and four plays based on Banjara identity, languages conflict between transitional past

and present. Goarmati, Banjara warrior, Characters are his English works.

Other minor writers who are controlling Banjara sensibility in Kannada are Indumati Lamani, Veereshwarnaik G., Jannpanna Ashial and many of other who are emerging as new stars of the east. In Tamilnadu there some Banjara and found in the border of Karnataka. There is one Tamil writer Dr. P. Mani, who is acting like bridge between Tamil, and Kannada. It is very difficult to find a single Banjara writer in entire north India. In Delhi Suraj Badtya writes short stories but no life experience of Banjara is found in his writing. Now he is trying to bring some reminiscence of Banjara life in his writing. We have other writer Mohan tyagi who lives in Haryana and writes poetry. In Gujarat also we have one Hindi teacher who is associated with Banjara a community as activist. As Banjara community is scattered in India and settle almost parts of India. Expect north east states. Due to the impact of internet, mobile, what's app group, e-mail, blogs people are coming together to discuss their problems on common platform. But identity crises, exploitation evil practice, selling of female child, consuming alchohol these are the main issues found in Indian Banjaras. Banjara women are the real sufferer in the upper cast. Due to poetry landlords and people of elite class systematically exploiting her.

The sizeable population is ignored by the rulers; some of the reasons stopped them to flourish in the national arena. The main reason is poverty and innocence, literacy, lack of political leadership. Though there are some MLA's and MP's they don't want to identity and raise the issues related Banjara. They are all power centric, if they discuss these issue, then government take action against them. All MLA's who own in the name of Banjara reservation in India useless leaders of the community. Lack of unity, superiority complex among them, those Banjaras categorized under ST feel proud, who are placed in SC's in certain states are discriminated. In Maharashtra Banjara comes under DNT they feel something different hence, they are not coming together to demand their genuine rights. After the sad demises of Sri Ranjeeth naik the one hope of Banjaras, even the associations is also become useless. Now the mean minded people national association leaders. We cannot expect anything from

them. The all India professors conference, doctors conference all useless efforts to bring the large mass. The internal conflict, egoistic nature, intolerance among themselves are the other reason why they are not enjoying the real privilege they are suppose to enjoy in the nation. We must remember the confidence and self respect of Jamani Naikan. Most of Andrapradesh people forget Jamani Naikan s courage and her self-respect towards her own self and her community. Jamani Naikan who was the resident near Banjara hill revolted against the harassment and exploitation. After her husband's death she lead the affairs of thanda. His highness Nizam of Hyderabad was ruling, his administrative chief tried to woo Jamani Naikan. She raised her voice against the chief and resisted.

Most of the untold stories are still preserved in Banjara songs which is gradually vanish in and fading out. The educated Banjara must document it properly then only Banjara culture, Banjara art and Banjara literature could remain for the future generation.

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16

Death through a Diasporic Perspective

Mohan Prakash & Shantha Naik

Sri Lankan Tamil fiction is essential to have a preview of the history of Sri Lankan Tamil migration which can be traced from the colonial period. Sri Lankan Tamilians who were eager to acquire better education started moving out to Great Britain. Particularly, many Vellalar and Jaffna Tamils got the academic opportunities provided by the colonial authorities and some of them even settled down in England and could even hold government offices. Those Sri Lankan Tamils who had educational opportunity provided by the missionaries enjoyed the favour of the British authorities and since the British were in search of obedient hard working and trusted employees in other colonies, these Tamil subjects were transported to countries such as Malaysia, Singapore, India and Mauritius.

After colonial rule and political upheaval and the struggle over political representation in the widening rift between the majority Sinhalese and the minority Tamil becomes a significant backdrop of the contemporary Sri Lankan Tamil writings. This background triggers the debate on territorial and communal representations of non-Sinhala minorities. In a subtle way such texts disrupt the dominant Sinhala narratives by bringing into question the hegemony of Sinhala Buddhism. These narratives also bring to the fore the religious and political concerns of the

so called minorities such as Karava caste, Hindu Tamils, Moors, Malays, Christian Tamils and Govigama caste. These works also discuss powerfully the contemporary political crisis of Sri Lanka generated by years of bitter ethnic war, fueled by the rioting exclusionary logic and nationalism. However, it would be too reductive a reading if one considers such texts as a simple reflection of the conflict in terms of a Sinhala/Tamil binary. Instead, these works signal the competing cultural class, caste, linguistic and religious interests that complicate the situation of the Tamil minorities in Sri Lanka and in exile.

"From Colonial Ceylon to republican Sri Lanka the logic of apartness and separation, of distinct racial 'types' and categories has provided a continuity to official policy making.... Independence marked the end of long process during which multiple points of identification and difference between peoples (along the lines of language, geography, religion, gender class, and caste) were reordered into four distinct groupings: Burgher, Muslim, Tamil, and Sinhala." (Perera 191) Refugee Diaspora, in many ways, is different from a conventional Diaspora. The traditional 'migrant-host nation' paradigm generated by a Diaspora is replaced with a new paradigm of 'refugee-receiving nation' which has more, social, cultural and political complications than the Diaspora's relations with host nations. Firstly unlike traditional Diaspora, refugee Diaspora or asylum Diaspora is not matter of choice but rather a state of exile when the subjects in exile find home intolerant towards them. In such a situation, the traditional terminologies like home, loss, memory and hybridity get radically redefined, because the very notion of 'home' becomes more complex for a refugee, as such a subject carries bitter memories of violence and intolerance. This ambivalence towards 'home' subsequently changes the other aspects of Diaspora such as memory; loss and hybridity because the refugee subject rarely feels at home in the mother nation, post the ethnic-riots. It amplifies the difference between traditional Diaspora and Sri Lankan Tamil Diaspora by pointing out the difference in the refugees' attitude towards the homeland Tamils in and out of Sri Lanka have been called upon to adjust themselves to a staunch new reality in the wake of the ethnic conflicts, forcing most of Tamil-Lankan novelists into permanent exile or to settle down

with the second class citizenship in Sri Lanka. In this connection, these realities have forced Sri Lankan Tamil subjects to re-imagine their community. Many fiction, journalism, internet, festivals and family have been some of the strategies deployed by Sri Lankan Tamil subjects to re-imagine their community in literature. For instance, many Sri Lankan Tamils in Toronto (Canada) have not only constructed Tamil Hindu Temples but also have been comparing them to the ones in Eastern Sri Lanka. Such enterprises have also been useful in reducing the psychological stress in their asylum nation. Similar is the impact on Tamil family in Sri Lanka.

Shyam Selvadurai, an Indo-Srilankan Canadian novelist who left Srilanka and settle down in Canada becomes an important diasporic writer. It is also important to understand his history, background, his literary carrier, the philosophy he use to write as well as many other detailed survey. All details are not expressed here.

It is a first priority to examine history of Tamil migration novels. It focuses on great novelists of Srilankan literature. It is also important to know the themes of Tamil-Lankan Diaspora.

Shyam Selvadurai in his novel, Funny Boy analyses ethnic problem in Srilanka. The main conflict is due to the major groups dwelling in Srilankan soil. Singhalis who are majority of 75% in number, the second largest group is Lankan Tamil, Muslims, Burghers and Veddah. The problem started by Indian Lankan Tamils who are minority in Srilanka claiming a separate State under the banner of LTTE.

Shyam Selvadurai's Cinnamon gardens evaluate the theme of the quest for liberation and the form. The quest for liberation means political liberty, quest for sexual liberty, quest for gender liberty and quest for communal liberty. The study of theme reveals that there is a quest for political liberation portrait through the episode of Mudaliar with his son Balendran and his wife.

Identity of the nation in "Swimming in the Monsoon Sea" evaluates how identity of man and identity of the nation is important. It also reveals the homeland issues from the perspectives of the migrations. Selvadurai also portrays the theme of self in 'The Hungry Ghosts'.

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Oral Narratives in Banjara Tribal Literature

Prof. Shantha Naik N.

India is multilingual, multicultural, multi-religious country surviving with unity in diversity. Geographically diverse regions, environment, climate conditions are the one part of the nation. The other reality of this land is its people who are still remained unexposed to the other world. I am just concentrating on one such big nomadic tribe which was still surviving. Now it is a semi nomadic in some parts of India and in some part the tribe is settled. In colonial rule they were fixed under **Notified Tribe Act**. The Banjara, Vanjra, Sukali, Sugali, Lambada, Lamani, Bagigar, Lohar etc are the synonym names of Banjara, they were caravans carrying goods on the back of bullocks and travelled all over India during pre-colonial era.

Banjara tribe speaks **Goarboli**, the language which is closely associated with Indo-European language family. Languages like Devangiri, Khadiboli, Gujarati, Rajasthani and so many other north Indian Languages are so much familiar in phonology. Goarboli is a language without script and more than 10% of total Indian population speaks Goarboli. The people who speak are this language is called Goarmati or Banjaras. The oral literature of this tribe is rich and remained unexplored with rich culture of stitching their own cloths with skilled miniature work with thread, glass and coins on their Phetiya, Kanchali and Chantiya.

I am giving one example which was practiced during colonial rule.

"Dadi Dadi Daliya Ghal
Chatu katha
U: nder lego, u: nder katha
Daldm pesgo
Dalda kath Pani Bhargo
Pani Katha dhaor peege
Dhaor kath chor lege
Chor kath jad chadge
Jad kath balago
Rak kath wadagi
Koliya kath gadge

"Grandmother put me some rice
Where is the spoon?
The rat has taken
Where the rat?
Rat has ran into the hole
Where is the hole?
The hole is filled with the water
Where is the water then?
Water was drank by the cattle
Where are the cattle?
The thieves have taken away
Where are the thieves?
They climbed the tree
Where is the tree?
It is burnt
Where is the ash?
Ash is flew away
Where is the charcoal?
Charcoal has hidden in the ground".

The present narrative expresses how they lost their cattle after imposing of forest act and fixed them under "notified tribes". There are plenty of such narratives remained unsung in Indian History. If these oral narratives are collected and preserved it would be a greater contribution to the people who were scattered all over the world.

So many possible discussion have been taking place regard origin of Banjaras are still vaugue. According to Indian mythology, Molo Dada and Radhi Dadi were the decent of Banjara's. Both of them are the staunch devotees of lord Krishna of Mathura. All the Banjaras know the fact that: while going back to Vaikunta Krishna called Mola and Radha to nurture Banjara community till their breath. So Moladada and Radhadadi adopted three children they brought. The first child is from Ravgad who became Rathod. A boy whom they brought from Pavgad became Pammar, Chougad who became Chuan. All three boys attain their youth, while they had moustache on their face. Both Radha and Mola worried about their marriage. Because, they are adopted Banjara children, none have come forward to marry their daughters to the three Banjara boys.

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this language is called Goarmati or Banjaras. The oral literature of this tribe is rich and remained unexplored with rich culture of stitching their own cloths with skilled miniature work with thread, glass and coins on their Phetiya, Kanchali and Chantiya. I am giving one example which was practiced during colonial rule. Later they switched over to the different reasons most prominently evacuation from the forest and dealing of forest goods. The weavers stopped weaving thread which was most important component of Banjara skilled embroidery. British culture was made inroad in Indian life. Since then Banjara language, culture, and literature changed its version.

Banjara is a synonymous word for so many similar terms of a tribe which spread out in entire part of India. Banjara, Vanjra Sugali, Sukali, Lambada, Lamani, Sigadi Banjara, Bagigar Banjara, Lohar Banjara, Dadi Banjara, Dahlia Banjara, sonar Banjara, Sugali, Sukali, Kiangsi Banjara, Gwar Banjara, Goar Banjara the list goes on and on. These colorful people scattered almost all part of India except north-east state. Kanyakumari to Kashmir one may find Banjara tribe struggling for its existence. The forgotten children of India once had their own business. They were called Nomadic, Gypsies, Seminomadics; culturally rich Banjaras had missed the luck. Some point of time they detached with the mainstream. There are some reasons for this.

- The colonial rulers exploited their business
- The forest act evacuated them from the forest
- Entry of forest was restricted
- Invention of locomotive and technology
- Infrastructure development
- New tradition

These changes become hindrance to their business. Their bullocks were unable to move fast to deliver commodities. Banjara tribe lost its opportunity as well as its relation with Moguls and other chiefs who were ruling so many provinces in India. Immediately after establishment of British raj, Banjara and other tribes were fixed in notified tribes act. Treated them as criminals and forced them to parole every day. The indigenous, aborigine people lost their past glory. This detachment from the

mainstream persuades them to accept small labor work and manufacturing arrack. Banjaras forgot their responsibility and involved in drinking alcohol and eating meat, not even they bothered about future of their children. Hence, the scholars and historians who were of different community completely ignored Banjara history.

Historical Personalities of Banjara Community

According to available historical evidences Banjara history starts with Hemu Bhukya later who declared himself as Hemu Vikramaditya. Hemu Bhukya was the salt merchant, immediately identified by Afghan ruler Sher–Shaw-Shuri. Reva naik was carrying the business of Hara, Bhara and Amla. These three ayurvedic herbs are used for digestions. While crossing the river Narmada at Amarakantak, he stayed for some days. He had a dream and in his dream river goddess Narmada appeared and asked him to build a temple on her name. Poor Reva naik denied her proposal of building her a temple in his dream. Next day morning when he woke up, all his bags full of Hara, Bhasa and Aula were converted into gold. Reva Naik was shocked and he cancelled his journey, stayed back and built a temple to River goddess Narmada. Now she flows through Revakund it is named after Banjara businessman Reva Naik. Later, there was a myth that, many Banjara nomadic travelled through Amarakantak found the iron bells of their cattle and some other irons things became gold. There are so many historical myths are found on Banjaras'. But they are not properly written and documented.

Colonial Rule and Banjara Resistance

British company came to India with defiant purpose of trade, commerce and conversion. The first two they carried out promptly by all the means they had used. As we believe that, Sama, Veda and Damda these were the three means they used to survive in India. The modern invention and other advancement made them to capture so many countries with the help of local business people. When they reached Delhi first demand they put before the last sultan was, they carry out business without any capital investment, they purchase local goods , sell them to local people as whatever profit they are going to get will be shared twenty

percent to the Mogul emperor. This shrewd business skill applied to nurture the erase local business people like Banjaras.

Historical Writings of Banjaras

Since, Banjaras have created their unwritten history which is remained still unveiled. When Nehru wrote his historical book Discovery of India he had made a reference of almost all tribes of India except Banjaras. It has taken much time to understand the nomadic, semi nomadic and settlers in Indian Thanda. The unsung Heroes of Banjara community is not recognized by Indian Historians Dr. Y. Ruplanaik's book Colorful Banjara throw light on the age old un captured glories of Banjara history. The book was written and published in 1998. Later prof. Khandoba, D.B. Naik, Harilal Pawar, Pandit Rathod, Dr. Pawar and many others tried to write number of books and research articles on Banjara. They incorporated Banjara culture and festivals and Banjara traditional practices in Karnataka. In the same time Balram patil has written GorBanjara History in 1966. Followed by Mothiraj Rathod, Gabrusingh Rathod, Mohan Naik, Ramesh Jadav and many others recollected their past through Marathi language in Maharashtra. We also have some of the best writers in Andhra Pradesh. Bhangy Bhukya, Ramkoti, Gora Naik, Surya Dhananjaya and so many writers followed the same foots steps of other state writers. Most of they have written in their regional languages, like Kannada, Marathi and Telulugu. Gradually the trend was shifted to focuses on Banjara's life in literature.

Creative Writings in Banjara

Some of the Telugu Banjara writers like Dr. Rajaram who expressed Banjara sensibility through poetry and short stories. Dr. Raju Naik is another most prominent Telugu writer, who has written a short story, *From Thanda to University*. He tried to express his journey from a Banjara thanda to reaching University which is

Maharashtra is having more number of Banjara settlements; it is a land where first Banjara chief minister emerged from the community. Many writers emerged in Marathi language who wrote on Banjara Veera Rathod, who writes the stanch realities of Banjara life as well as the tradition.

The other most prominent Kannada writer who writes in English also, is Prof. N. Shantha Naik. He dedicated his entire writing to expose the reality of Banjara life in India. His contribution to Banjara literature is more. He has written four novels in Kannada language on Banjara themes. Four collections of poetry, four short stories collection, and four plays based on Banjara identity, languages conflict between transitional past and present. Goarmati, Banjara warrior, Characters are his English works.

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Subalternity in Indian English Novels

Dr. Srikanth

Abstract

Ever since the Gramscian notion of the subaltern became the lynch-pin of the counter-hegemonic project developed by the Subaltern Studies group in the early 1980s, attempts to give voice to India's unrepresented or under-represented classes have played a crucial role in commentary on the nation's history and cultures. The subaltern project has explored possibilities for recuperating and articulating occluded discourses, interrogated the approaches of elite historiography and proposed alternative epistemologies. In the early twenty-first century, subaltern concerns have been prominent in cultural debates around the globe and they remain equally central to analyses of the gap between elite and marginalized classes within India itself. The present paper deals with subaltern issues by Indian novelists writing in English and with a particular focus on gender, nation and language. Amitav Ghosh and Mahasweta Devi, and discussions of other internationally acclaimed writers, such as Kiran Desai, Rohinton Mistry and Khushwant Singh, whose work also deals with disparities in Indian society and the problematics of representing this.

Keywords: Subaltern, Gender, Marginalisation, etc.

Amitav Ghosh has taken the theme of his fiction from the history, real events of life. The story of the common man, who have been the sufferers to the maximum of these historical upheavals or political crisis have been taken as a subject of the fiction. These characters from the marginalized sphere are in the main lead of his stories. By providing the centrality to the marginalized characters, Ghosh also answers the dilemma of the postcolonial intelligentsia regarding the ability of the subaltern to speak. He assumes the role of narrator of a narrative for himself who doesn't become the representative; but allows the representations of the subaltern group by the same group by providing them stage.

He in his fictions tried to provide the space for or re-instates the unrecorded, subaltern, silenced, othered, voiceless or those who are overlooked by history and who are absorbed by the powerful. In the interview with Hawley, Ghosh consents 'I have been deeply influenced by the ideas of the subaltern studies group. I think, I share some of the concerns of the Subaltern Studies group because I am from the same milieu as many of the group members'. Ghosh shows an abiding interest in marginalized and silenced individuals. Ghosh says 'my essential interest is in people and their lives, histories and predicaments'.

Ghosh negotiates the challenge of recovering and representing the story of subalterns in an integrated manner. With his skill, he tried to amalgamate this subject and raised the issues related to them. He employs two methods to incorporate the discourse of subaltern writings. Firstly in his writings, both fiction and nonfiction the character of this marginalized group has occupied the central stage. Secondly, the stories and issues are construed as a representation of the issues of subaltern class. John Hawley rightly comments: 'Ghosh's roots are in journalism and academic writing-investigation and analysis, a revelation of subterranean connections and patterns.'

Concept of Subaltern

Before analyzing his novels from this perspective, it is important to undergo the concept of subalternity and the views of different thinkers. In the postcolonial view, concept of subalternity has incepted from the concept of self and other.Self

constructed these binaries and hierarchies to mute the Other. These are the constructions of the self to establish and preserve its hegemony over the Other as well as to silent the Other. The concept of Other is a considerable and universal matter in which self claims to be main and supreme and all the rest come under the concept of Other. The term Other is highly complex and relative that changes its significance in accordance with the context. The self tries to dominate the Other and tries to sideline the other from the mainstream of life and they are treated as marginalized. Their contribution is nil in respect to the growth of society.

Said a prominent scholar of postcolonialism, identifies a European cultural tradition of 'Orientalism'. Said in his book *Orientalism* mentioned the theory of identifying the East as Other and inferior to the West. Said emphasizes construction of binary division between the Orient and the Occident. He mentioned that West as self is considered to be the supreme the main source of knowledge and learning, while East as Other is represented as a place of ignorance, superstition and illiteracy. The Orient exists as static, ignorant and cut off from the progress of Western history. They do not have even the capability to represent themselves and hence west as being superior take the responsibility of presenting orients, Other in the form of literary text.These Others are basically the marginalized group who are considered being the suppressed and muting for years. The term, subalternity, highlight the quandary of those who are allotted 'sub' or 'secondary' space in the human society.

Subaltern is the term that refers to the inferior rank or person from the below strata of society. Antonio Gramsci first used the word subalternin the essay 'On the Margins of History' that can be associated with the people of those group in the society who are the subject to the hegemony of the ruling classes. Subaltern classes may include the people who have denied access to hegemonic power come under this category like farmers, workers or woman.Gramsci claims that the history of the subaltern classes is as complex as the history of the dominant classes, although the history of the latter is usually accepted as official history. The history of subaltern group is generally fragmented and episodic,

since they are always subject to the activities of the ruling class, even when they rebel. They have less access to the authorities of social, cultural, and political institutions as they have no power to represent.

Foucault stated that History ceases to be the forte of those who exercise power. So History will be the tool in the hands of elite and they projected their own perception while writing History. History written till now is one-sided, partial and biased. This kind of history is not able to show the true picture of the member of lower strata of society. The ruling class is having the control on these institutions and they constructed the Other according to their own perception. West, powerful or the elite group cannot create history as they perceive the incidents or the events. History should be unbiased and impartial. True history is not restricted to superior group but it is also related to common people. The victory in any war cannot be assigned only to the king or the leader but it is also the effort of the soldiers who fought in the battlefield or the persons associated to them the contribution of these marginalized group can never be ignored.

Subaltern Studies Group

Studying history of these groups comes under the term subaltern studies. Subaltern Studies is considered as History from below. The formation of subaltern studies group is not a sudden or an abrupt phenomenon. Ranajit Guha initiated this group in 1982 when a collective of South Asian scholars in Britain especially Partha Chatterjee and Dipesh Chakraborty, initiated publication of a book titled *Subaltern Studies*. The most prominent writers of the subaltern scholars are Ranajit Guha, Partha Chatterjee, Dipesh Chakrabarty, Gayatri Chakrabarty Spivak, Gyan Pandey, Edward Said, Gautam Bhadra, David Hadriman, Shahid Amin, Sudipta Kabiraj etc.

Subaltern studies group focused on the concept of subaltern and the various aspects of subordination as a subject to study. But throughout succeeding volumes and studies theconcept of subalternity underwent various shifts. There was the gradual change in the concept, divergence in interest and theories well reflected in the essaysof the subsequent volumes. The new contributors ended up giving newform and substance to

subalternity.Subaltern studies group sketched out the complex ramification arising from the composition of subordination and its wide ranging concern both with the visible history, politics, economics and sociology of subalternity and with the obstructed attitudes, ideologies and belief systems- in short, the culture informing that condition. In other words, Subaltern studies defined itself as an attempt to allow people finally to speak within the envious pages of elitist historiography and in so doing, to speak for, or to sound the muted voices of, the truly oppressed.

Under the term Subaltern studies new trend of writing the events have been initiated. The subalterns have been given preference to make them audible to the world. Their sufferings, pains and muteness have been presented through the history. Various writers have tried to depict their condition and their miseries with the help of their work. The concerning scholars of Subaltern Studies Group tried to fill the gaps of history, which is written by elites or the west, by distinguishing, recuperating, streamlining and identifying the stories of non-elite, subjugated and marginalized people. The perception of other has been assimilated to understand them. This approach of assimilating the perception is required as till the time history has been representing the views of self which is based on their own understanding of the other.

Thus, the term Subaltern can be used as an umbrella term for all those who are marginalized and underprivileged and deprived off the voice to speak. The term subaltern refers to the suppressed group that belongs to the lower strata of life, or the woman, who have been intimidated for many years. Subaltern can be meant as overlooked, neglected, disregarded, and treated with unconcern and indifference.

The Indian novels based on stories of untouchables attracted international community and also bagged awards and international reputation for novelists. The novelists whoever bagged international prizes for their novels scored maximum score due the depiction of lower caste characters in their novels. Untouchable by Mulk Raj Anand in 1935, The Children of God by Shanta Rameshwar Rao, The Gods of Small Things by Arundhati Roy, Outcast–Life and Triumphs of an Untouchable

Family in India by Dr. Narendra Jadhav, The Hungry Tide by Amitav Ghosh are some of the land mark novels reflecting life of untouchables. It is the task of the novelist to present thought processes, aspirations, customs and traditions in his work faithfully and realistically. But it needs to verify how sincerely and truthfully Indian novelists have presented the untouchable characters in their novels. The prima-faci reading reveals the fact that the novels written out of mere sympathy do not reflect the real zeal and spark of Amdekarism . Undoubtedly novels written in India on untouchables and their life must be justified with the parameters of Ambedkarism or it seems to be just a farce. The stuff of these novels is pain, sufferings, humiliation, poverty, injustice of the community which has been kept at the lowest strata for several centuries . It is the mercy shown to them that they are at least discussed less or more in Indian novels. But the close scrutiny reveals that the masters of words made their life stereotype and closed them in watertight compartment of mindless age old caste system. Dr. Ambedkar fought with their destiny and liberated them from their bondage of slavery. Now the question is who will make them free from the slavery permanently cemented by the literature. Who will challenge the Indian orientalism?

There is also a question whether the voice of subalterns echoed in Indian novels is original, authentic and sincere. There is a space to argue that the life of subalterns reflected through the Indian novels is stereotype and failed to cross the boundaries. It presents dismal picture of their life . It moves round and round and provides no solution. Dr. Ambedkar says "What instructs me, amuses me." In the light of this statement the Indian novels dealing with subalterns failed to instruct.

The subaltern characters in Indian novels have been waiting for rationale treatment which can be justified. The conclusions of the novels has been waiting passionately for its end with optimistic note. The inhumane treatment given to subaltern characters and their tragic end has been used as readymade recipe. It definitely guarantees literary values but at the cost of social values. It has created a mysterious atmosphere around subaltern literature in India. Most of the writers contributing to

subaltern literature in India are not subalterns. This makes difference in sense and sensibilities. This restricts the characters to cross the boundaries of tradition. Again their free play is controlled by writer and in the last the expected product comes out. It is the same wine in a new bottle. These novels ends with a defeat of untouchable characters . It underlines that the problems related to untouchables and untouchability still exist. It is indirectly suggested through the novels that anybody whosoever from untouchable's community dares to rebel, will meet the same tragic end .It indirectly threatens that nobody should dare to cross the structured boundaries. And if it the hypothesis of Indian novels dealing with untouchables, who is responsible for such hypothesis?

The real problem is that who will make such novelist aware of their authorial responsibility. The theme they paint is also against the background of their own caste .It also makes their pen soft like cotton and the edges of writing becomes blunt. Some writers at least succeeded in exposing fault lines of our fragmented society. Novelists like Mulk Raj Anand, Arundhati Roy, Dr. Narendra Jadhav, Amitav Ghosh opened the doors of subaltern writing. They created storms but in cups. The real test begins when they are tested on the parameters of Ambedkarism. It seems that the issue of untouchability has not been handled properly. It only creates sympathy but suggest no way out to escape from this cobweb. It makes some dust fly but changes nothing. It creates some ripples but fail to organize a storm.

The another important issue needs to be mentioned here that novels are written on untouchables and untouchability but the characters are not shown accepting Buddhism or discussing Ambedkarism. There is no such compulsion for Indian novelists. But the novelists at least in India must realize this fact that Dr. Ambedkar and untouchables, Ambedkarism and issue of untouchability are inseparable and can not be separated. The success he achieved for his people can not be compared with anybody. The place he has among his people can not be equaled by anybody. And therefore any novel which has concerns for dalits in India, will be evaluated in the light of Dr. Ambedkar's philosophy. But when such effort attempted, the novels and

novelists are exposed. The hollowness of the novels becomes visible. The absence of Ambedkarism can be witnessed. There is a spaces to think as if it is done purposefully.

Untouchable by Mulk Raj Anand was published in 1935. This the period when Dr. Ambedkar was at the peak of his popularity. It is not that Mulk Raj Anand was not aware of Dr. Ambedkar's contribution to the upliftment of untouchables. Dr. Ambedkar's role for the eradication of untouchability is recognized by the international community. But is not acknowledged by the Indian novelists. Mulk Raj Anand brings Gandhi's image at the background of the novel and not of Dr. Ambedkar. Bakha is shown under the influence of Gandhian philosophy and not under Dr. Ambedkar's. This defiantly tempts to raise many questions. The novel would have been more authentic if could have Dr. Ambedkar's image at the background.

Shanta Rameshwar Rao's *Children of God* was published in 1976. The central characters in the novels are dalits and novelist presents a picture of caste oppressed society through a woman narrator whose son was beaten and burnt to death for entering a temple. Arundhati Roy came in to the realm of literature in the year 1997 when her debut novel, "The God of Small Things" Arundhati Roy's Booker Prize winning novel deals with the ravages of caste system in South Indian state, Kerala. Roy presents both the miserable plight of untouchables and also the struggle of a woman trying to have fulfillment in life in a patriarchal society. Velutha, the God of Small Things, transgresses the established norms of society by having an affair with a woman of high caste. The ultimate outcome of this love affair is the tragic death of an "Untouchable" by the "Touchable Boots" of the state police, an event that makes a travesty of the idea of God. God is no more in control of "small things" rather the small things have an ultimate power over God, turning him to "The God of loss".

Amitav Ghosh published *The Hungry Tide* in 2004. In this novel he sketches the life of Dalit refugees from Bangladesh who are ejected from the caste in Sundarban Forest, a region of archipelagos full up with hunger and calamity. The novel is set in the sundarban region of rural Bengal which registers a

response to the social and political concern of the marginal sections of the Indian society. It dramatically performs the impact of religious intolerance and environmental conservation projects upon the communities of subaltern humans.

Dr. Narendra Jadhav's Outcast–*Life and Triumphs of an Untouchable Family in India* is a different stuff in comparison .In the novel Jadhav tells the inspiring story of his family struggle for equality and justice in India. It is an authentic document which brings his parents world to light . There is sincere expression of hunger, humiliations, fear and brutal abuses .He shows his father Damu's rebel against oppressive caste system. It is the story of survival and victory over destiny what Ambedkarism expects.

To conclude , it appears that orthodoxy and heterodoxy still prevail in our society. People from various platform talk about Dr. Ambedkar's philosophy but attempting or translating it in practical life is still in dreams. The novels discussing issues of untouchables excluding Dr. Ambedkar is nothing but the hypocrisy. It is the responsibility of the novelists to write not only beautifully but logically and sensibly also. They should generate inspiring novels to break caste system in India. They encourage successful stories with maximum optimism. They boost ideals, images, role models in their novels. They should not use novels as tool to threaten new generation showing tragic ends of dalit characters. They should show that orthodox, caste believers, people doing atrocities are prosecuted. They should ensure readers that these social criminals are punished by the law in this country. Then only these novels will be the real prize winner novels.

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Swami Vivekananda and the Tribes: A Study

Vatsalya R.

India has been a land of multi-religions, numerous languages and a number of ethnicities. With these resources this land is able to produce a rich and varied cultural heritage. But as the citizens of this country it is important for us to remember that it is not only these, but also the existence of the great number of tribes which add to the richness and variedness of its culture.

The tribal people generally live in secluded places—forests and hills, away from the advanced sections of society. In Article 46 of the Indian Constitution, we find 'Scheduled Tribes' mentioned but not defined. A pre-Christian edict of Ashoka reads, 'Upon the forest tribes...the Emperor has compassion.' It is thus evident that the tribal communities in India have lived in peace with the rest of the society for the last two-thousand years. It was only when the British colonists started tampering with the tribal society in the third quarter of the eighteenth century that the problems of Indian tribal community began.

There where many tribal warriors, like Birsa Munda, Komaram Bheem, Alluri Sita Rama Raju (although not a tribal but fought for the rights of the tribals), Tirot Sing Syiem, who fought against the British and also the native rulers for their land. But the poor economic conditions, backwardness, illiteracy etc., all these

aspects led to their failure. These words are applicable to the some tribals even today.

But a serious attempt was made by certain reformers, social activists and, of course their own members to bring their communities into the modern world, even before independence and way back during the freedom struggle too. The active participation of some of the tribal warriors substantiates this.

Education was one of the most important ways to achieve this aim. Spiritual Gurus like Ramakrishna Paramahamsa is one of the names that can be considered in this regard. Following his Guru and interested by his own nature towards humanity Swami Vivekananda has an important role to play in this purpose. By giving re-orientation to education, politics, economics and sociology, Swami Vivekananda wanted to remove the evils of the society. For this change, he laid stress on education as a powerful weapon. The legacy left by him is being followed by his disciples, the monks of the Ramakrishna Order, even till today. Several Aashrams are established by the disciples of Ramakrishna Paramahamsa under the Ramakrishna Mission, across the country.

We shall discuss now the contribution made by the Ramakrishna Mission in the field of tribal welfare in India. Sri Ramakrishna Paramahamsa's teachings were based on the idea of service to humanity. He always believed in the motto "Serve the Jiva as Shiva". He would render compassion to the needy at any hour of time. He followed and preached the same to his disciples and the people around him. He helped many such poor and needy in and around his place. He has done a commendable service to the famine-stricken people at a village called Deoghar, with food and clothing when he was on his way to Benares and Vrindavan.

Swami Vivekananda, a devoted disciple of Sri Ramakrishna Paramahamsa, had such immense respect and devotion towards his Master that he dedicated the rest of his life to live up to the ideals of his Master and propagate His preaching of humanity. And he was by himself a human being with great compassion, kindness and sensitivity. His tender-hearted nature always felt for the fellow beings. He would feed the poor tribal (Santhal) labourers engaged in construction work at Belur Math with such

joy that he would shed tears, remarking, 'I have today fed the true Narayanas.' This grand legacy left by the founders of the Ramakrishna Mission later found expression in its various beneficial activities during disasters like famine, flood, fire and riot, and also in combating ills like poverty, illiteracy, and different kinds of suffering. One such activity is its work among the tribal community of India.

Swami Vivekananda extended this idea of universal brotherhood among his fellow disciples and his followers at the Ramakrishna ashram at the Belur. They formed into a community called the Ramakrishna Mission, with the inspiration of the their Guru Sri Ramakrishna Paramahamsa, and the guidance of Swami Vivekananda. They stared their service in around the place.

Swami Vivekananda realized that it was the time to educate the masses as it was a time that India as a country had to stand strong against the British rule. So he thought that these masses and the tribes had to be brought into the mainstream society, and this would possible with education and enlightenment.

With this motto he inseminated the idea of education into his disciples as well as the people. He started giving speeches and lectures as to what should be the way of life, how to inculcate the spiritual practices and how to bring back the forgotten culture of ancient Indian practices. He also imbibed a peculiar quality of tolerance in his disciples and in the people who followed them.

During the eighteenth century, the rise of English education and the advent of Christian Missionaries had brought about a tremendous change in the lives of people. Many traditional religions and their practices were wiped away because of religious conversions and a number of tribal clans preferred to keep themselves away from this modern life and education with the fear of loosing their traditional identity. They didn't wanted to give away their religion and cultural practices and convert themselves into another religion for the sake of English education. This act prevented them from getting the knowledge of the modernized world. This in turn also kept their skills unknown to the outside world. Their skills in art, architecture, medicine, food habits etc., which were very unique could not see the light

of the outer world. They instead were made to believe that all their skills were crude, barbaric and uncivilized. This made the tribes feel inferior about their traditions and lives too.

With the inspiration of Swami Vivekananda and his Guru, the monks in the Belur Math started serving the poor and needy and also educating them. They also extended this work to the tribal regions. One of the major reasons the tribes got attracted or inclined to their stlye of education was because they were not forced to convert from their religion. Tolerance was the unique characteristic of their Mission. Tolerance and respect towards all groups of tribes made them more confident about their cultural, traditional and ethnic practices. The monks of the Missionary accepted and valued every tribal clan equally. The tribes had no fear of losing their religious identity. This was main reason the Missionary was successful.

Until then working unofficially, within and around the surroundings, the Ramakrishna Mission started its work in Meghalaya way back in the 1920s. Its Cherrapunji centre was officially affiliated in 1931. With the influence of Swami Vivekananda and guided by his principles, Swami Prabhananda (Ketaki Maharaj) started primary schools at Shella, Cherrapunji, and Shillong. He was ably assisted by younger swamis in imparting the man-making education advocated by Swami Vivekananda. He introduced homeopathic and biochemical medicines, and also improved methods of potato cultivation, which was their staple food. In the teaching of the alphabets, an innovation was made—music and poetry were introduced. Thus by singing a few couplets, the students could master all the fifty odd alphabets.

In this way, through these educational institutions, their pride in their own tribal culture (dress, decoration, dance, festivals, etc.) silently started growing. The folk-dances of Cherrapunji and other places began to come into prominence, especially when they were taken up by the educated youths who were getting modern education in the Ramakrishna Mission schools. This helped the Khasis to some extent from being swept off their feet by the onslaught of the Western culture. These educated Khasi young men later started a seng khasi (Pure Khasi) movement,

which works for the preservation of the best values of life in their tradition, along with spreading modern education. The liberal concept of respect for all religions practised by the Mission has attracted students of many sects of Christianity, which were engaged in conversion. Thus the Catholics and Protestants of Khasi, Garo, Mizo and Naga, and also the Kachari and Jaintia groups, started joining our school along with Hindu students. It thus became a laboratory of the harmony of religions where all respected the teachings of Sri Ramakrishna Paramahamsa and Swami Vivekananda.

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Tribal Engineering

Aniketan S. Naik

"Vernacular engineering can be supposed to be 'the structural language of the individuals' with its ethnic, provincial and neighbourhood 'lingos,'" composes Paul Oliver, creator of The Encyclopedia of Vernacular Architecture of The World'.

Indian vernacular architecture the informal, functional architecture of structures, often in rural areas of India, built of local materials and designed to meet the needs of the local people. The builders of these structures are unschooled in formal architectural design and their work reflects the rich diversity of India's climate, locally available building materials, and the intricate variations in local social customs and craftsmanship. It has been estimated that worldwide close to 90% of all building is vernacular, meaning that it is for daily use for ordinary, local people and built by local craftsmen.[1]

The term "vernacular architecture" in general refers to the informal building of structures through traditional building methods by local builders without using the services of a professional architect. It is the most widespread form of building.

Building material depends on location. In hilly country where rocky rubble, ashlar, and pieces of stone are available, these can be patched together with a mud mortar to form walls. Finer stonework veneer covers the outside. Sometimes wood beams

and rafters are used with slate tiles for roofing if available. Houses on hills usually have two stories, with the livestock living on the ground floor. Often a verandah runs along the side of the house. The roof is pitched to deal with the monsoon season and the house may sit on raised plinths or bamboo poles to cope with floods.

On the flat lands, adobes are usually made of mud or sunbaked bricks, then plastered inside and out, sometimes with mud mixed with hay or even cow dung and whitewashed with lime.

Where bamboo is available (mainly in the north and northeastern states) it is widely used for all parts of the home as it is flexible and resilient. Also widely used is thatch from plants such as elephant grass, paddy, and coconut. In the south, clay tiles are used for *pukka* roofing while various plant materials such as coconut palm is common for the *Kamchatka*.

1. Living Root Bridges, Meghalaya, India

These are found in the wettest human occupied span on earth during stormy seasons the waterways in Meghalaya becomes far more brutal and incredible then in dry season. The Khasi clan living in the district would have construct bamboo spans, these spans are not sufficient to last the rainstorm. Around 180 years back they explored a different way by pulling the underlying foundation of an elastic tree over a waterway that gradually developed into an extension that is equipped for continuing the heaviness of 50 individuals. But it takes 25-30 years to develop. Trusting a scaffold will shape is unreasonably long in our current world, particularly when steel or cement can be used to build in small time.

2. Beehive Houses of Harran, Turkey

In the town of Harran in Southern Turkey, houses formed similar to bee sanctuaries were at one time a well-known lodging structure, developed out of adobe, block and stone found in the zone. The domed shape can be assembled rapidly, making it an exceptionally down to earth development for the roaming populace to set up that is as yet impervious to warmth and cool, in contrast to a typical tent for instance. Ventilation gaps on the sides give

cooling air-course through cross-ventilation, and on head of the arch one goes about as a smokestack. Because of the progress of the travelling society into an increasingly settled one, these are used mostly as an extra room or outbuildings.

3. Mugsum Mud Huts

Geometrically masterminded reeds are shrouded in mud to deliver the residential mud hovels of the Mugsum individuals. The cottages are worked as a catenary curve, with the most extreme burden with least material. So as to develop the total 9-meter-tall curve, just as to look after it, the geometry of the veneer makes down to earth decent footings, notwithstanding their tasteful characteristics. Correspondingly to the Harran developments in Turkey, the Mugsum hovels additionally have an opening in the roof, going about as a fireplace just as a departure bring forth in case of a flood. Prior to the revelation of concrete developments, Mugsum mud cabins were the most well known structures because of their minimal effort and high proficiency. Unfortunately this has changed, and the mud cabins are presently observed as "obsolete," bringing about a precarious decrease in the development strategy.

4. Ab-anbar, Iran

Means water storage in Persian; it used to be a cistern system that supplied water to Sthe cities. The underground structure descends as far as 20m below ground level, over which a dome is constructed to prevent evaporation and contamination of water. These were constructed using bricks that contained a mortar called "sarroj" which is considered to be impermeable to water. Badgir, or wind catchers are built to prevent condensation on the inside of dome. With the introduction of pipe lines the Ab-anbar have started on their road to extinction.

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Subaltern Study has given a new dimension to the writings of aborigines. Indian Adivasis are still unexplored and unexplained in the writing world of Indian English Literature. Their experiences are still unheard. Now it is time to provide a platform to them. Their struggle with internal and external forces is unpredicted. The forest dwellers and those who settled in thanda, hatti are living in an uncertain life. Basic infrastructures like road, electricity, heath are not reached, no bus facilities, no proper road are made to these backward and remote villages. In this connection people from the different world are participated and discussed on certain important issues of advasis. As the word itself indicates that Adivasis are the natives of this nation. Who are living away from the main land and so called civilized world. Some tribals are submerged with the civilized world and got education and built houses in the extension areas of the metropolitan cities. Whereas some tribes like Handijogi, though they scattered all over India still involved in small business like street vending and that to be items like plastic bowls, broomsticks selling. This business is outdated. They also involved in bartering balloons, hair pin, safety pin and other items for hairs. The world is crossed all these plastic things. Because whenever people goes to the city, they goes to the mall and purchase such plastic items for cheaper price; why should they purchase these items from the street vendors. The question arises what is the solution for these Adivasis? Unless the civilized world understands the anguish of these people the Adivasis may not get education and economic prosperity. In this juncter this book will be a good manual to the researchers and academicians. It is glad that Indian English in Tribal Worldview: A Literary Perspective is publishing with new ideas and new vision.

Dr. N. Shantha Naik is a Professor of English, Vijayanagara Sri Krishna Devaraya University Ballari. He is also a creative writer. He has written novels and plays in Kannada language. He has edited many collections of articles in English on different issues. Some of his works are well appreciated and well received by the public as well as academic circle. His play *Patragalu* (Charaters) got B.V. Karant prestigious award. He has got Patil Puttappa award, Mskeri M.K Naik award etc.. Dr. Naik is a first Banjara writer who is documenting the realities of Banjara tribe. He is involved in preparing Banjara Culture and Language Dictionary in English, Kannada, and Hindi languages. His *Feminist Psyche in World Women Novelist*, *Teaching English Language through Literature*, *Dalit Discourse* and many other works are well received in the academic circle.

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